This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

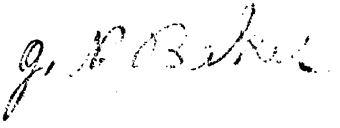
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

ANDOVER-HARVARD LIBRARY
AH 4GLM 4

James S. Haynes
Bach



ERRATA.

Page 24, line 16, from top, after "that" read "they."
" 28, line 17, top, for "His" read "This."
" 37, end of 3d line, top, read "long."
" 39, end of 8th line, top, read "*de*" (Greek letter.)
" 55, line 7, top, for "*outos*" (Greek) read "*ontos*."
" 56, line 11, top, dele "the" before "firstborn."
" 67, line 8, top, before "specially" read "invented."
" 70, line 6, top, for "showing" read "showy."
" 84, bottom line, dele "*to* the water."
" 93, line 6, from bottom, for "or" read "on."
" 115, line 3, bottom, for "indicate" read "indite."
" 127, line 2 in note, for "of" read "as."

WHAT IS BAPTISM?

AN ESSAY:

BEING CHIEFLY

A REVIEW OF THE FIRST PART OF A WORK ENTITLED
AN "EXPOSITION OF THE LAW OF BAPTISM,"
BY THE REV. EDWIN HALL.

BY

TRANSMONTANUS.

BOSTON:
GOULD, KENDALL AND LINCOLN,
59 WASHINGTON STREET.
1844.

Entered according to Act of Congress, in the year 1842,
By GOULD, KENDALL & LINCOLN,
In the Clerk's Office of the District Court of Massachusetts.

WEST BROOKFIELD.
C. A. MIRICK, PRINTER.

741
F175e2
W55:10
1844

PREFACE.

While these sheets were under the writer's hand, the disposition that should be made of them was, in his own mind, quite uncertain. It was very doubtful whether they would be published. One of two things was certain: they would see the light through the press; or they would remain safe in his own custody, and their contents be known only to a few friends, at whose solicitation they had been written. The choice of these alternatives was to be determined entirely by advice. It has been so determined. Esteemed friends to whom the manuscript has been submitted, on whose judgment there could be no hesitation to rely, have concurred in desiring its publication; and they have urged a sufficient reason, namely, their opinion that it may serve the cause of truth.

The circumstances which specially drew the writer's attention to this subject may be stated in general terms. After the revival, in the winter of 1842-3, in the blessings of which so many places participated, the sub-

ject of Baptism (as usually happens after revivals, when many are disposed to candid inquiry) was very generally agitated—discussed in conversation and argued in the pulpit. On the part of the Pædobaptists, of different denominations, within the circle of the writer's acquaintance, Mr. Hall's book was the constant resort, the bank upon which they drew for nearly all their arguments. It furnished the matter of sermons; not only the matter, but much of the language, nearly verbatim. It was declared unanswerable, and its author heralded as the redoubtable champion of the faith which he had undertaken to defend.

The writer was very naturally led to look again into a book upon which so many of his friends placed such reliance, and which was the subject of so much acclaim; and almost as naturally, he was led to employ his pen in correcting the misrepresentations, in exposing the errors, and in refuting the fallacies with which the work abounds.

For the sake of those who may not have seen Mr. Hall's book, more copious quotations have been made, and his arguments more fully stated than would, for any other design, have been necessary. It is hoped that this essay may be fully understood without recurring to the work which is more particularly reviewed.

The plan is meant to embrace two arguments distinct and independent of each other. The question, *What is*

Baptism? is first settled by determining the meaning of the original Greek word βαπτιζω. The argument is designed to be complete and conclusive. A new course of argument is then instituted, resting on the internal evidence of the Scriptures, without regard to the signification of the word. This is also designed to be complete and conclusive in itself. These two arguments are, then, combined, and brought to bear together upon the question.

The writer has no interest in this controversy, except his interest in common with all others in the truth. What the truth is, as regards this subject, is settled, in his own mind, by a diligent investigation. He has examined the question and weighed the arguments on both sides of it, till he sees it in its original simplicity. This work is committed to the press from no other motive than the hope that it may be instrumental in unveiling error and promoting the cause of truth.

May, 1844.

CONTENTS.

	Page
INTRODUCTION.	ix
PART I. The Argument from the Classic Meaning of *Βαπτιζω*.	21
PART II. The Argument from the Scriptures.	69
PART III. The Argument from the Classics and the Argument from Scripture combined.	149
Conclusion.	152
Note.	163

INTRODUCTION.

SINCE a diversity of practice, called Baptism, has obtained among the professed followers of Christ, a discussion involving two questions has arisen on the subject. 1. What is Baptism? 2. Who are proper subjects of the ordinance?

As regards the first question, the nature of the controversy seems to be frequently, if not generally, misapprehended. The point in debate is commonly misstated. The views brought into the discussion are these: One party contends that *several ways of applying water* are baptism; the other, that *nothing but immersion* is baptism. The question, then, is not concerning the *mode*, as commonly stated: it is concerning the *thing*, the *rite itself*. Not what is the proper *mode of performing* baptism? but,

WHAT IS BAPTISM?

This question is proposed as the subject of the present essay. Thus stated, it presents the true point at issue. It is to be regretted that most Baptist writers have indirectly acquiesced in the statement which makes it a dispute about *mode:* even those

who have, in the commencement, correctly defined their position, have subsequently, "for convenience sake," or "in conformity with custom," with or without notice or apology, relapsed into the fashionable phraseology. But the term *mode* has no legitimate place in the discussion, and ought to be banished from it, as constantly misleading the judgment, giving the subject a deceptive coloring, and promoting an erroneous estimate of its importance.

Hence, doubtless, it is, in a great degree, that this question, which, since it originated, has elicited as much controversy as perhaps any other in the whole range of Christian Theology, is so frequently introduced to the reader, or auditor, by descanting upon its want of importance, as a dispute about what must be classed with *non-essentials*, with mere *modes* and *forms*—a dispute to which the spirit of the gospel is averse. The spirit of the gospel is certainly averse to all disputations, except those which truth must necessarily encounter in her contest with error. In *such* disputations, it is the Christian's business to engage. The gospel directs him to contend earnestly for the faith. But the Christian faith embraces no non-essentials, nor are they admissible in practice. Whatever God has enjoined is essential; and if any observance has crept into the church, which, for want of divine sanction, is not essential to Christian obedience, the only evangelical treatment of it is to discard it, and thus relieve the church of God, to say the least, of an incumbrance.

That baptism is necessary to salvation, is no doctrine of the Baptists. They never pronounce a baptized person, by the simple efficacy of baptism, "*regenerated with the Holy Spirit*," "*a member of Christ, the child of God, an inheritor of the kingdom of heaven:*"* they never declare baptism to be "*a* SEAL *of the covenant of grace, of ingrafting into Christ, of regeneration, of remission of sins:*"† they never affirm, that "*by baptism, we, who were the children of wrath, are made the children of God,*" that "*there is no other way of entering into heaven,*" and that "*infants cannot be saved, unless original sin be washed away by baptism.*"‡ These expressions are all taken from the creeds, catechisms, liturgies, confessions of faith and standard writings of Pædobaptist societies. Is it not strange that such language should be held by those who pronounce baptism a non-essential? It is not strange, when we reflect that error is compelled, by the necessities of her being, to dwell in alternate extremes; in shifting from one extreme to the other, she must unavoidably be found opposed to herself. Pædobaptism, struggling for a precarious existence, at one time suspends upon baptism the eternal interests of the soul; at another time, beset by other antagonists armed with different arguments, decries the holy ordinance as "a *mere form*," an "*external*," a "*non-essential*," in the administration of which we

* Episcopal Catechism and Liturgy.
† Presbyterian Confession of Faith.
‡ John Wesley.

are at liberty to consult our own convenience, and apply water in what manner we please.

Truth in this, as in every other subject, lies between extremes. Baptism is *essential*, not to the salvation of the soul, but to the obedience of faith, to a good conscience toward God, to comfort in believing. God, in the economy of the gospel, has made it an essential duty of the disciple of Christ; and has made peculiar blessings to individual believers, and important interests of the church, dependent upon its faithful performance. And how obvious the remark, that the benefit designed to be conferred by the institution cannot be secured, if the ordinance itself be superseded by some other ceremony.

What is Christian baptism? All denominations which profess to practise it, answer harmoniously, "It is one of the sacraments enjoined by Christ to be observed by his followers." Surely, then, if this injunction is involved in any doubt, it is no unimportant inquiry, the object of which is to ascertain its true import. It is not a question concerning a mere form. It concerns an ordinance of divine appointment. It involves the regular organization, the obedience or disobedience, of the churches. And if God has conferred on baptism the dignity of a sacrament, it is surely no trifling transgression of order in the church which neglects it, and sets up its confession of faith as a rule of practice in opposition to the word of God.

"You *unchurch* us!" is the language of crimination or complaint often employed by Pædobaptists.

No, brethren, the Baptists may reply; your relations to the church are not changed by any act or opinion of ours. We do think, they should be changed by an act of your own. And, certainly, we interpose no obstacle to that act of obedience to the command of the great Head of the church. So far from it, we throw wide open the door of the church, and invite you to enter. To throw open the door and invite a friend into the house, does indeed imply that he *is* out; yet for him to call it "*thrusting* him out," would be a very petulant construction of an act kindly intended. Baptist sentiments fully proved are but the declaration of a fact in regard to any one's relation to the church. Those sentiments turn nobody *out* of the church, although they do regard the members of many Christian communities professing an evangelical organization, as having never been *in*. But this feature of the controversy, which is clearly recognized by all who say "you *unchurch* us," gives it importance. The question, we see, implicates the legitimacy of the church-membership of a large portion of the professed disciples of Christ.

But this question has acquired overwhelming importance from the principles which have been drawn into the discussion, and from the manner in which it has been conducted. It is perhaps of more consequence for the sake of other doctrines of divine revelation, for the sake of the credibility of the whole volume of revelation, to refute the arguments by which sprinkling and pouring are defended, than it is

for vindicating the truth in regard to baptism, even though it *is* a sacrament specially ordained of God. Indeed, we have here an illustration of the close connection which subsists among all the parts of the system of truth; *so* close that violence done to any member endangers the whole body. Not that the truth of God is in danger of being overthrown by any, or all, of the puny weapons of human reason; yet such, as far as human efficiency extends, may be the tendency, and such upon some minds may be the practical effect, of defending a favorite tenet in defiance of just rules of interpretation, and of the principles of sound reasoning.

"If," says a writer in the Christian Review, "the mode of reasoning adopted by those who maintain that baptism means any application of water, whatever the mode, were universally employed, the character of our philology would be utterly ruined. Let the same principle be conceded to Unitarians and Universalists, in the exposition of disputed passages, and no parade about the laws of language and *usus loquendi* will be able to uphold the pillars of orthodoxy."

All this, and more than this, is true. The weapons with which Christian baptism has been assailed may, with equal effect, be directed against *any* other doctrine of Christianity. Adopt the *principles of interpretation* employed by those who wring from the Scriptures an approval of sprinkling as baptism, and you may read what you please from the Bible. Adopt their *modes of reasoning*, and you may prove what

you please, with the Bible or without it. Sanction their principles of interpretation and modes of reasoning, and you put into the hands of the enemies of Christianity every weapon they can desire to achieve its complete overthrow. The Bible would then afford every argument requisite to destroy its own authority. There is no doctrine of the gospel which the sacred volume might not be employed to refute, no heresy which it might not be made to approve. And when infidelity would be thus, as a natural consequence, "confirmed in hostility to the Bible, as a book explained by its friends, not on just and rational principles, but according to their own purposes," when scepticism had triumphed over the Christian religion, and aspired at dominion over the universal empire of truth, the weapons requisite to consummate that usurpation could all be furnished from the armory of Pædobaptism.

On no subject is the mind of the Spirit revealed in language clearer, or more intelligible, than on that of baptism. With the New Testament in his hands exhibiting the legible characters of inspiration, unobscured in translation, unbeclouded by note or comment, a plain man could not err therein. To raise and sustain a controversy on so plain a subject, has necessarily demanded other resources than Scripture fairly interpreted, and reason legitimately exercised, are able to supply. Hence the learned subtleties, the specious perversions, the artful equivocations, the plausible sophisms, the bold confidence of assertion,

which have been arrayed in defence of anti-immersion. The difficulties which have been made to surround the subject, are no part of its nature; it is indebted for them to the mysticism in which it has been enveloped, by interested learning often enlisted in the service of power and ambition. If neither popes nor kings had ever impiously usurped the office of Christ as head of the church, assumed control over the ordinances of God's house, prohibited the reading of the Scriptures, or prescribed arbitrary rules for their translation, the "one faith" of Christians would never have acknowledged more than "one baptism." The original language of the New Testament, instead of being permitted to illuminate the Christian's path, has been made to serve a purpose, by interposing a medium of darkness to intercept the beams of truth.

The book published by the Rev. Edwin Hall, of Norwalk, Conn., in 1840, with the title, "An Exposition of the Law of Baptism," affords ample illustration of the foregoing remarks upon the nature and tendency of the principles on which Pædobaptism sets up its defence. The book is moreover, in its spirit and logic, a fair specimen of a somewhat numerous class of "discourses," published and unpublished, on the same side of the question. It contains nothing original. Or, is there a tint of originality in the shade of new coloring which a brazen dogmatism, and the unscrupulous employment of modes of dialectics, that have been in undisputed possession of the

sophists ever since the nativity of Reason, have been able to spread upon arguments old and common-place and long since refuted!

We are convinced (and for the love of peace and for the interest of truth, the conviction is gratifying), only a small minority in any religious body are governed by such a spirit as Mr. Hall has breathed into his publications. Among Pædobaptists, none but those who approve should be held, in any sense, responsible for his course, so remote from the kindness, meekness, gentleness and charity of the Gospel. All the rest should, in charity, be presumed too generous to countenance the ebullitions of such qualities of temper. They, doubtless, regard in a proper light the bold fallacies, the magisterial assertions, the peevish invectives, the cynical innuendos, which make up his passion-breathing paragraphs; and they are of a temper of mind which never could indite such compositions as his, especially his second performance, the abusive attack on Mr. Wolsey and others.

Mr. Hall has, however, embodied in these "discourses," all the principal, and most of the subordinate, arguments upon which the non-immersionists rely for the defence of their system; and those arguments are no otherwise affected by the temper in which he writes, than to be exhibited destitute of those plausible habiliments with which a prudent composure usually covers up their naked fallacy. He follows the example of other defenders of the same

faith, in erecting his pasteboard batteries, only neglecting the paint necessary to make them *appear* formidable. To review his book is, therefore, virtually, to examine the present state of the controversy, which is the design of this essay, rather than to review any individual writer. For this reason, his book is selected to be kept prominently in view, while at the same time, the remarks and arguments of others will often be noticed under the topics which he introduces; and thus it is proposed to follow out the regular plan of an essay on the question, WHAT IS BAPTISM?

PART I.

THE ARGUMENT FROM THE CLASSIC MEANING OF *Βαπτιζω*.

ONE verb, with its cognate noun, is always employed in the New Testament, when the rite of Baptism is designated. It is plain then, that to ascertain the meaning of that verb must determine the question. If the verb in the original can be rendered *to sprinkle*, or *pour* water *upon*, that is conclusive: sprinkling and pouring are baptism. If it can be translated by some word sufficiently *generic* to denote "any application of water," and the translation successfully vindicated, that is conclusive. The ground now occupied by the Pædobaptist polemics would need no other defence; and their practice would be justified. For the Baptists to attempt, *then*, to maintain their exclusive views, would be obstinate and wicked presumption.

And if, on the other hand, the uniform meaning of the word used to denote the ordinance be *to immerse*, that is conclusive. The question may be considered as settled: *Baptism is immersion;* and *immersion* ONLY *is baptism.*

The whole question, therefore, turns on the meaning of the word *βαπτιζω*. With this clew to guide our inquiries, both parties must abide the result. There are, it is true, other data upon which the question may be settled: there are historical and standing facts; and there are circumstances of note, connected with the administration of the ordinance, as narrated in the New Testament; and there are the places where it was administered, specially chosen as being adapted to that purpose; and there is the symbolic import of the rite; and there are figurative allusions: from these data alone, even though we were ignorant of the meaning of the term employed to indicate the ordinance, an answer to the question, clear and decisive, could be deduced. Yet, independently of these considerations, or using them only for example and illustration, the whole question may turn on the meaning of the word *βαπτιζω*.

It is, then, a philological question. We have only to ascertain the meaning of a word. To do this, in a language easy to be understood, of which we have numerous lexicons, and in which we have a copious literature, would not seem a difficult task. Nor is it in fact. Perhaps there is not another word in the Greek language, with respect to which this task could be more easily executed than the word *βαπτιζω*—it is of so frequent occurrence in Greek writers, and so uniform in its sense. How is it, then, that there is a dispute about its meaning? The charge so often laid against Mr. Carson an-

swers the question. Men decide upon their creed, and "take their position," beforehand, and then go to the Classics and to the Bible with "a purpose to serve," a Creed or Confession of Faith to defend. Charity reminds us of the power of prejudice instilled from very infancy. The prejudices of education are almost omnipotent, especially when strengthened by the concurrence of the prejudices of sect. Candor and sincerity are seldom a match for them. The good man knows not how far they influence his opinions or conduct. Charity requires us to make large allowances, in this respect, for those who maintain a controversy upon a question turning upon so plain a point as the meaning of the word *βαπτιζω*, and reject the evidence of a specific sense, so abundantly furnished in the Greek language and literature.

What then is the meaning of the word *βαπτιζω*? The readiest way to satisfy the inquiry would seem to be to consult the lexicons. But, says Mr. Hall, "Carson admits he has all the lexicographers against him." We are becoming familiar with this cry of "Carson against the world!" But the assertion is none the more true for the frequency of its repetition. In the sense in which it is made, in any sense serviceable to the cause which it is intended to serve, it is not sustained by fact. The *whole* of what Mr. Carson says on this head—the remark here quoted taken with its context—conveys an idea very different from that which he is made

to convey by isolating this remark from its connection. On what point does it admit the lexicographers are against him? Not with regard to the primary or *literal* meaning of the word, which is, as every linguist knows, the only true meaning, as being that to which all figurative uses must be referred in order to be understood. "On this point," he says, "I have no quarrel with the lexicons. There is the most complete harmony among them in representing *dip* as the primary meaning. * * * Accordingly, Baptist writers have always appealed with the greatest confidence to the lexicons of even Pædobaptist writers. On the contrary, their opponents have often taken refuge in a supposed sacred or scriptural use, that may be screened from the fire of the lexicons."

Further on, Mr. Carson explains in what respect the lexicons are against him. "Parkhurst," he says, "gives six meanings to the word *βαπτιζω*." I undertake to prove it has but one: yet he and I do not differ as to the primary meaning of this word. I blame him as giving different meanings, when there is no real difference in the meaning of this word. He assigns it figurative meanings. I maintain that in figures there is no different meaning of the word. It is only a figurative application. The meaning of the word is always the same. Nor does any one need to have a figurative application explained in any other way than by giving the proper meaning of the word. Where this is known, it must be

a bad figure that does not contain its own light."

Thus, Mr. Carson "admits" the word has figurative applications from which the lexicographers correctly draw the meanings they assign it. But these meanings are made out "by implication" from the one literal sense; and in this one sense the lexicons all agree. This sense is TO IMMERSE. Do the lexicons give the definitions "*to wash, to wet, to drench?*" Doubtless these definitions were correctly inferred from the passages where the word occurs: yet this *washing, wetting, drenching*, was, in every instance where βαπτιζω conveys those ideas, the *result of an immersion.* And so it is with every secondary or figurative signification: we correctly apprehend it only by resolving it into the one primary sense *to immerse.** We have a striking exemplification,

* "To explain this point more clearly," says Mr. Carson, "I shall lay down a canon, and by this I mean a first principle in criticism." p. 81. "That which does not contain its own evidence is not entitled to the name of a critical canon, I do not request my readers to admit my canon. I insist on their submission—let them deny it if they can. My canon is, that in certain situations, TWO WORDS, OR EVEN SEVERAL WORDS, MAY WITH EQUAL PROPRIETY FILL the same place, though they are all essentially different in the significations. The physician, for instance, may, with equal propriety and perspicuity, say either "dip the bread in the wine," or "moisten the bread in wine." Yet this does not import that *dip* signifies to *moisten*, or that *moisten* signifies to *dip*. Each of these words has its own peculiar meaning, which the other does not possess. *Dip the bread*

in this statement of what Mr. Carson "admits," of the misrepresentation which may be made of a man's sentiments by fixing upon some detached observation.

And thus Mr. Carson, having explained, as well as defined, his position, amicably adjusts the difference between himself and the lexicographers, and finds them *all on his side.*

But, in this general defection and desertion of the lexicographers from the standard of Pædobaptism, the "Chronicle of the Church" has placed Mr. Hall at the head of a reinforcement of *three* "native Greeks," with which veteran band he proposes, "triumphantly, to meet challenge and defiance." It must be that he appropriates to himself the promise, "One shall chase a thousand, and two shall put ten thousand to flight:" otherwise, he would not take the field against such fearful difference. He would not venture with his Grecian *three*, Spartans though they were, to encounter the host of lexicographers, critics and commentators, who have arrayed themselves under the adverse standard.

does not say *moisten the bread*, yet it is known that the object of the *dipping* is to *moisten*.

"Now, it is from ignorance of this principle that lexicographers have given meanings to words which they do not possess; and have thereby laid a foundation for evasive criticism on controverted subjects, with respect to almost all questions. In Greek it might be said with equal propriety δευσαι εν οινῳ, or βαψαι εν οινῳ, *moisten in wine*, or *dip in wine*;" and from this circumstance it is rashly and unphilosophically concluded that one of the meanings of βαπτω is to *moisten*."

But let us see how much reliance Mr. Hall may justly place upon these *three* native Greeks. "The eldest is Hesychius. He gives only the word βαπτω, [bapto,]* and the only meaning he gives is αντλεω, [antleo] to *draw* or *pump* water." It would be amusing to produce some examples from the Greek classics, and set the editors of the "Chronicle of the Church" to translating them by this meaning. Take one example, cited by Mr. Hall, on page 30. "Hippocrates says of a certain liquid, that when it *drops* upon the garments, they are '*baptoed*:'" that is, by this definition of Hesychius, the garments are "*pumped*," by dropping the liquid upon them! It would be extremely difficult to find a passage in the classics where this meaning would make any better sense than it does in this example. But it is altogether superfluous to extend remark here. *Bapto* is never used to denote the ordinance of baptism; and it differs in signification from *baptizo*, as we shall hereafter show. Hesychius, therefore, we dismiss, as having no evidence to give in the case before us, and not to be trusted if he had.

"Next in order comes Suidas, who gives only βαπτιζω [baptizo], and defines it πλυνω [pluno], *to wash*." But πλυνω does not include different

* The fact that "he gives only βαπτω," and leaves out a word so much used as βαπτιζω, is sufficient to condemn his authority. We should expect a dictionary so defective in words to be defective also in definition.

modes of washing. Its sense is specific. It is limited in its application to the washing of clothes. It means "to rinse foul clothes," by putting them into water, and moving them backward and forward, or upward and downward. It is the most probable root of the English verb *to plunge*. Its proper signification, according to Donnegan, is "to wet or soak *in* water." This definition of Suidas approaches "*to immerse*," sufficiently near to entitle him to rank with other lexicographers who explicitly so define the word βαπτιζω. His authority, therefore, is all in favor of immersion.

Gases* remains. His first definition, as cited from the "Chronicle of the Church," is Βρεχω [brecho], which is translated "*to wet, moisten, bedew.*" His translation demands some remark. We have no hesitation in saying that, in the connection in which it is made, it is calculated to deceive. It is not uncommon to hear Pædobaptists, who are unacquainted with Greek, affirm that *baptizo* means "to bedew," and refer for their authority to this translation of Gases' definition. Every Greek scholar knows that *baptizo* never has any such sense; but the English reader needs to be informed that it is Βρεχω [brecho], not *baptizo*, which Mr. Hall, or "the Chronicle," has defined. To defend those definitions as applicable to *baptizo*, it must be assumed that when one word may be used to define another, the two words are, in every sense,

* Gases appears in Mr. Hall's book as "a learned Greek," of the beginning of the present century.

synonymous. If it be so, all languages must abound in synonymes. Indeed, as all words are defined by other words, we might, upon the principle here introduced, extend the chain of synonymes to every word in a language, or in all languages.

Take the English verb *dip* and follow up this principle in defining it. One definition of that verb by Webster is, to *wet:* therefore to *dip* and to *wet* are synonymous, i. e. all *wetting* is performed by *dipping*. One meaning assigned to the verb *wet*, is to *sprinkle;* therefore to *dip* and to *sprinkle* are synonymous. One sense of the verb *sprinkle*, is to *rain moderately:* therefore to *dip* signifies to *rain moderately*. To rain is "to fall in drops from the clouds:" therefore to *dip* signifies to *fall in drops from the clouds*. Shall we pursue this absurdity farther? This is exactly the principle upon which it is made out that *βαπτιζω* signifies to *bedew*. Gases defines it *Βρεχω* [brecho]; the two words are, at once, assumed to be, in every sense, synonymous; and every signification of *brecho* is carried back and applied to *baptizo*. Such imposition upon the unlearned deserves exposure.

The reason why one word may be used to define another, and yet the two not be universally synonymous, is that the one is more generic than the other, that is, the one embraces more particulars than the other. It rests on the axiom, that the less is contained in the greater. Thus *βρεχω* [brecho] means *to wet* in *any* man-

ner, by any application of water. Of course it includes immersion; and in that sense it defines *Βαπτιζω*—in no other. Had *brecho*, the definitions of which are thus attempted to be palmed upon us for those of *baptizo*, been employed in the New Testament to express the initiatory ordinance, no controversy could ever have arisen on the subject. There would have been no Baptists: indeed, there would have been no John the Baptist. The rite would have been, beyond dispute, as *generic* as the sense which Mr. Hall and others struggle, against all the evidences of philology and history, to impose upon *baptizo*.

Gases gives two more definitions: "*λόνω* [louo] *to wash, to bathe; αντλεω* [antleo] *to draw, to pump* water. These are "chronicled" as "the definitions of a native Greek, who not only does not give *immersion* as the primitive signification of *baptizo*, but who does not give it at all, except inferentially." Yet "his lexicon is of the *ancient* Greek language," Mr. Hall informs us. We will therefore bring some examples from the Greek classics, for any student who uses Gases' lexicon to translate.

Polybius, in Lib. i. § 51, describes the naval battle between the Romans and the Carthaginians, which took place off Drepanum on the island of Sicily. The battle was fierce to desperation; and one of its results was *πολλα τῶν σκαφῶν εβαπτίζοντο, many of the vessels were* BAPTIZED. Does he mean "many of the vessels were *wet, moistened, bedewed, washed, or pumped?*"

Which of these senses do you prefer? Or will you admit the authority of common sense, and understand that the ships were *sunk?* Under similar circumstances, in Lib. xvi. § 5, he speaks of a quinquereme as *βαπτιζομένην* [baptized], *sunk*. The word is of frequent occurrence in Polybius, always in the same unequivocal import.

Diodorus Siculus, Lib. i. p. 49, Dindorf's edition, speaking of the inundations of the Nile, says; "*and many of the land animals, being caught by the river and* BAPTIZED [*βαπτιζομενα*] *perish.*" Do you understand that the animals perished by being *wet*, *moistened*, *bedewed*, *washed*, or *pumped?*

When Porphyry represents the sinner as *baptized up to his head* [*Βαπτίζεται μεχρι κεφαλης*] in the Styx, a fabled river in hell, does he mean that the sinner endures the dreadful punishment of being *wet*, *moistened*, *bedewed*, *washed*, or *pumped*,—up to his head in the river?

Hippocrates says (p. 532,) *Μη γελασω τον την νηα πολλοισι φορτιοισι βαπτισοντα, ειτα μεμφομενον τη θαλαττη οτι κατεβυθισεν αυτην πληρη;* "Shall I not laugh at the man who BAPTIZES his ship by overlading it; then complains of the sea that it ingulfs the full vessel?" Here, the same consequence of overlading the ship is expressed, in separate clauses, by *βαπτίζω* [baptizo], and *καταβυθίζω* [katabuthizo] *to ingulf*, or *swallow up in the abyss*. The man is said to *baptize* his ship; and the same fate of the

ship is expressed by saying the sea *ingulfs* it. But, according to Gases' lexicon, the man by overlading, *wets*, *moistens*, *bedews*, *washes* or *pumps* his ship; and thus *wetting*, *moistening* &c. appears by the context to be equivalent to *ingulfing* ship and cargo in the sea!

Lucian, in his dialogue, "Timon the man-hater," puts these words into the mouth of Timon: "If I should see a man perishing in the fire, and beseeching me to quench it, I would quench it with pitch and oil; and if the winter torrent were carrying any one away, and he should stretch out his hands and implore assistance, I would thrust him away and *baptize him headlong* [βαπτιζοντα επι κεφαλην], so that he might not rise again." This is *wetting*, *moistening*, *bedewing*, *washing*, *pumping*, with some severity in the operation.

It is easy to multiply examples of this kind, which prove that Gases' lexicon is defective. With such definitions, we cannot read "the ancient Greek language." If he has blundered upon other words as he has upon this, his "two volumes quarto" must be a literary prodigy. Whatever purpose is to be served will be clumsily served by such authority. The cause which is compelled to invoke such aid, must indeed be desperate. No man, surely, unless driven by stress of weather, would take shelter in such a harbor as this.

We have thus disposed of Mr. Hall's *three* "native Greek lexicographers." And we are prepared to repeat, with increased confidence,

the declaration of Professor Stuart, after this futile attempt to evade it, that "all the lexicographers of any note agree in the sense TO IMMERSE."

To confute, or confirm, this universal decision of the lexicons, recourse is had to the classics. This is a legitimate appeal. We have anticipated it a little in dealing with Gases. Use is the arbiter of language. The language was made before the lexicons. Whatever decision is fairly obtained here, must be final. We can appeal to no higher tribunal.

In consulting the authority of USE, the natural course would seem to be to take a range through the standard writings of the language, and examine a sufficient number of passages where the word in question occurs, to determine its generally received acceptation. This would be a task of some labor, if it were to be originally performed. But there are two considerations which render it unnecessary, in the present state of the question of baptism. One is, the Greek classics *have* been ranged through, by Professor Stuart and others; examples from different ages and dialects *have* been multiplied; philological skill and acumen have done their utmost. It is useless to repeat these investigations: the result has been given to the world in ably written books and essays: it is that the authority of USE confirms the authority of the lexicons: *Βαπτιζω means* TO IMMERSE.

The other consideration which renders it unnecessary to go into an extensive examination

of classic examples is, that Pædobaptist controversialists have now taken a position which, if it be tenable, and if they are sound expositors of such examples as they select from the classics, would have greatly abridged these philological labors, had it been occupied before the labors were undertaken. This is the position: "The question is not, whether *βαπτιζω sometimes* signifies to immerse, but *whether it never signifies any thing else.* * * This is necessary to establish immersion as the only mode."* Variously expressed, but always in tones or terms of very great assurance, this proposition echoes from the pulpit and leaps from the press. "If, *in any one instance*, it does not mean to immerse, our argument is gained. There must be no exception" &c. Thus is it repeated and reiterated; but the reason is not assigned. Why? Wherefore? Surely, this assumes not the dignity of an axiom. It is not self-evident. We are in search of the meaning of *Βαπτιζω*. Why shall we not regulate our investigations by the same laws in finding the meaning of this, as of any other word? What principle of linguistic legislation prescribes us this rigid rule? What exempts this word from the common law of language? Or has *Βαπτιζω* met with some designing abettors by whom it has been instigated to revolt against all constituted authority, and disown all the customary jurisdictions of

* Ridgley's Divinity, vol. IV. p. 175, note. But the same ground is *generally* taken.

the language? If so it must be taught to return to its allegiance.

The ground arrogated by our Pædobaptist friends is, "If in *any* one instance *baptizo* does not mean to immerse, our argument is gained:" or, to employ the martial figure by which we sometimes hear the same thought expressed, *If we make a breach at a single point, the citadel falls!* It admits of a question whether this figure is quite applicable. In warlike operations, a breach made in the wall generally secures possession of the fortress to the besiegers. The question here would be whether the discovery of *one single instance* in which the word does not mean to *immerse*, would be equivalent to a breach in the wall. To prove the affirmative, and thus legitimate the figure, would demand some argument. Indeed, it cannot be proved. Some more hyperbolical figure is requisite to adumbrate this proposition. It should be, *If we extract one stone from the edifice it falls!* Whether this figure is true to nature, whether from the extracting of one stone the edifice *does* fall, is no matter: it corresponds to the idea which it is designed to shadow forth, whereas the other does not.

And on this *one stone* which it is threatened to extract from the Baptist edifice, the Pædobaptist brethren think to found their system! Will not the foundation be narrow? Will such a cone reversed be sure to maintain its centre of gravity? Will the worshippers feel secure in such a temple? Are they satisfied to build on

so small a foundation? Yet, it is not certain that the *one stone* can be extracted. The great Master Builder seems to have used a firm cement. It is certain, that the crowbars and hammers of philology and theology have hitherto been plied upon the walls of the building in vain. It retains all its original materials, firm as ever.

It is remarkable indeed, if, in the whole compass of Greek literature, *baptizo* never means any thing else but to *immerse*. Hardly a word in any language is confined to one sense. Yet there is always a leading, literal meaning which renders words, where there is not a "purpose to serve," sufficiently definite. Why is not that sort of definiteness which satisfies us with respect to other words, sufficient to establish the signification of *baptizo*? The only answer is, because it involves a controverted point in theology. To admit it, would be to forsake a darling tradition which the church has long fondled upon her bosom.

However, though there is no principle involved in this question by which we are "bound to show that βαπτιζω never signifies any thing else but to immerse," yet the progress of the controversy hitherto, with all the "hunting over the classics" of which it has been the occasion, has certainly not produced an example of any other meaning. The Baptists may, without much hazard, occupy the ground thus assigned them. They will run little risk of a defeat, if they find themselves (though as a body unde-

signedly) intrenched upon this very ground, and secure after repelling so many assaults conducted in such a spirit. And some of them have stood intrenched here, with increasing confidence in the strength of the position.

Having thus assigned us our position, the Pædobaptists take theirs. One or two examples from the classics are deemed sufficient to effect the necessary "breach," by which "the citadel must fall." Let us examine some of the examples relied on for this purpose.

Mr. Hall (p. 50) takes two or three of Mr. Carson's examples:" He does not however "take them," as he says, "in course and almost at random on pages 83, 84;" but culls them from numerous passages over at least fourteen pages, from page 83 (probably from page 1) to page 97. The examples are of the same general character. They all involve what by a very customary solecism, is called "*partial* immersion;"—"*baptized up to the middle*," "*baptized up to the head*," "*baptized his hand* in blood." The classics contain more examples of this kind. The first may serve as a specimen of them all.

It is found in Polybius, Lib. iii. § 72. It relates to fording the river Trebia by the Roman soldiers under Tiberius. The historian says, *μόλις ἕως τῶν μαστῶν δι πέζοι βαπτιζομένοι, διεβαινον*, that is, *scarcely baptized to the waist, the footmen crossed the river.* Robinson, in his Dictionary of the New Testament, cites this passage with the remark "*spoken of men, par-*

tially;" and on such grounds it has been claimed that the word sometimes implies "partial immersion." How such a claim is to be sustained by such references, is difficult to conceive. Casaubon, in his Latin version of Polybius, renders the passage, Ut pectoribus tenus qui transibant *mergerentur*. This is good Latin; and it furnishes the same evidence precisely that *mergo* denotes *partial* immersion. An English translator would render it, correctly, "*immersed* to the waist." We often say in English, "*dipped* to the brim," "*plunged* to the neck," "*immersed* to the chin," and so of any other word ordinarily understood to signify to *put under water*. So, then, to *immerse* does not mean to *immerse!* In fact, by the principle upon which this inferential sense is deduced from *baptizo*, there is no word in any language which means to *immerse;* for there can be none which may not thus be limited by qualifying adjuncts. It would require a good deal of rhetorical skill to express, by a circumlocution, the idea commonly attached to immersion. It could hardly be done without the aid of some very significant gestures.

The manifest truth is, in such instances, as elsewhere, *total* immersion is expressed. The sense of the verb is predicated only of the part *under* the water, not of the part above. It is not said that the part above the waist was baptized. So much of the body as is designated was *totally* immersed. Mr. Carson's "ancient classics" do not "fail him here."

"When will" learned divines "cease this play upon the word," and abandon an attitude opposed to all the philosophy of human language, and which often brings them into hostile contact with common sense!

Another example often relied on, is the well-known verse of the Sibyl, predicting the destiny of Athens, cited by Plutarch in his life of Theseus, in these words: *Ασκος, βαπτιζῃ Δυναι τοι ου θεμις εστιν. Thou mayest be dipped* [BAPTIZED,] *O bladder, but it is not permitted thee to sink.* To translate it thus, it is declared, involves a plain contradiction: for, if it were not permitted to *sink*, how could it be *dipped?*

It should be borne in mind, that the object of the anti-immersionists is not to prove *aspersion*, nor any thing else in particular, but, by any means, to refute "Baptist errors." Hence, no meaning is assigned to *baptizo* in this place: it is only appealed to to prove *non-immersion*—to favor the cherished doctrine that baptism is a *generic* term, denoting in the New Testament a glorious uncertainty.

Now, it ought to be noted, that this seeming contradiction, this paradox, constitutes the peculiar characteristic of the ancient oracular responses and Sibylline verses. Some such subtle ambiguity, generally of less obvious import than this, distinguished all those pretended prophecies.

Allusion is here made to the leather bottles, or wine skins, which were in use among the ancients. They were made generally of goat

skins; and, when corked, were buoyant in consequence of the inclosed atmosphere. Such a bottle might be immersed by the pressure of the hand; but would immediately emerge when the pressure was removed. The fancied contradiction in the above translation vanishes by a plain grammatical criticism. *Βαπτιζω* is an active verb; *δυνω* [duno], the verb rendered "to *sink*," is neuter. *Βαπτιζη* [baptize] therefore, in the passive voice, means, thou *mayst be immersed* by the action of some external agent: *Δυναι* [dunai], to *sink*, in a neuter sense, i. e. of its own accord. Thou mayst *be* immersed (viz. by the agency of another); it is not permitted thee to *sink* (of thyself).

By thus representing Athens under the figure of a wine bottle, the Sibyl foretold the high destiny of the state. Athens might be overwhelmed by her enemies in foreign wars and in civil commotions, though she never should sink by her own weight; but should always retain a buoyancy which would enable her, eventually, to rise above all her troubles. She was destined to be immortal. The word is not even used here figuratively. The verse contains a trope; but *ασκος* [*bottle*] is the tropical word, not *βαπτιζη*. There is a paradox, but no contradiction. The pith of the thought lies entirely in the meaning to *immerse*. We shall recur to this in connection with the following example.

The Scholiast on Homer, (Il. xvi. 333,) is sometimes cited as irreconcilable with the no-

tion of immersion assigned to *Βαπτιζω*. The poet represents Ajax as killing Cleobulus, and says, "He struck him across the neck with his heavy sword, and *the whole sword was warmed with blood.*" The Scholiast remarks upon this, "That the whole sword was so *baptized* [*Βαπτισθεντος*] *in blood*, that it became heated by it." Here, say those who quote this passage to confound the Baptists, the sword was only stained with blood, or the blood only flowed upon it: there was no immersion.

Homer, in describing the death of Cleobulus, uses the strong, vivid language peculiar to himself. His commentators are evidently so captivated by it, that they think exaggeration, in setting off the thought, impossible. And who does not recognize the prerogative of annotators to stop him short in his reading and point him to a beauty, and prove that it does exist, even though his own obtuseness should not be able to perceive it? The Scholiasts indulge in hyperbole on this verse of the bard. One of them, Eustathius, (in loc.) paraphrases and expands it thus: "In these words, Homer, wishing to exhibit the depth of the wound made by the sword, says, 'He struck the neck with his sword, and the whole sword was warmed with blood:' and" continues the Scholiast, "Homer, conveying the suggestion by such a blow, says, *the whole sword sunk in*, [*παν ξιφος εισω εδυ,*] *and the skin only held on, and the head hung down.*'" All this Eustathius makes out from the simple expression, "The sword was warmed

with blood." And another, Dionysius of Halicarnassus, the Scholiast first mentioned, says, "The sword was *baptized in blood*;" by which he doubtless would convey the idea that it was *dipped* in blood—*immersed* in the very fountain of Cleobulus' blood. No tamer thought could satisfy his conception of the language of the bard. This is not so great a stretch of imagination as is the other of Eustathius, given above. Strip poetry and eloquence of every ornamental license, and in what a despicable plight will you leave them! They would sneak from the world, unfit and ashamed to be seen.

One remark more here. Eustathius, as rendered above, says, "*The whole sword sunk in.*" To express this thought, he uses the verb δυνω [duno]. So one scholiast on the place uses βαπτιζω [baptizo]; another δυνω [duno]. Now, if there were any purpose to serve, we have the same ground upon which to raise an argument to prove that δυνω does not mean to *sink* or *go under*, which is taken to show that βαπτιζω does not mean to *immerse*. "The sword *duno'd in*," must mean either into the *blood* or into the *neck:* in the first case, one interested might argue just as an adversary of immersion argues:—in the other case, he would say, "The sword was certainly not *totally sunk* in the man's neck,—in no sense could it be said to *go wholly under:* only the centre of the blade was covered; not the hilt nor the point.

Recur now to the verse of the Sibyl: "Thou

mayst be dipped [*baptized*]; but it is not permitted thee to sink." Δυνω [duno] is the verb here rendered "to *sink*;" and on this sense of δυνω the argument, by which it is attempted to be shown that βαπτιζω, in this example, cannot mean *immerse*, entirely depends. Recollect, the argument is, that to translate *baptizo* "immerse" involves a plain contradiction; for if a thing were not permitted to sink, how could it be immersed? But this *fancied* contradiction (it has no *real* existence, as already shown) disappears, if *duno* does not mean to *sink*. Hence, those who bring this Sibylline prophecy to support the *generic* theory, sometimes perceive the necessity of introducing an auxiliary argument, sustained by classic references, to show that *duno* signifies "to sink or go under." But, by referring to Eustathius, the argument drawn from the Scholiast by our opponents proves that *duno* does *not* mean to *sink* or *go under*. Now mark the necessities of an erroneous theory. Error is always necessitous. To make the verse of the Sibyl subserve the opposition to Gospel baptism, it is necessary to prove that *duno* means to *sink* or *go under*: and to make the language of the Scholiast subserve the same cause, an argument is demanded which proves that *duno* does *not* mean to *sink* or *go under*. "It means," and "it does *not* mean," are propositions somewhat at variance. To reconcile them is incumbent on those who adduce these two classic examples to disprove the specific sense of *baptizo*.

Yet these examples are much relied on, are sometimes cited together in the same sermon, and probably figure oftener than any other in discourses against the Baptists. In such palpable contradictions does Pædobaptism involve its defenders!

Mr. Hall copies the example of his brethren, who still continue to press into their service the line from the *Βατραχομυομαχία*, or "Battle of the Frogs and Mice," in which, as they sometimes tell us, a lake is said to have been baptized in the blood of a mouse. Although the irrelevancy of this example has been, long since, fully shown, yet perhaps they are not greatly to blame for clinging to it with such tenacity; since it *would be* so much to their purpose, IF the passage contained the word *βαπτίζω*. It claims a passing remark, merely to show, *again*, to those who are unacquainted with Greek, and are therefore exposed to be deceived by its plausible introduction, that it has no bearing on the question whatever.

Mr. Hall, quoting President Edward Beecher, says, "The lake was *bapto'd* with blood." Ah, then, it was not BAPTIZED; it was BAPTO'D. And this settles the claim of the passage: it excludes it from all connection with the present question. *Bapto* is never used to denote the rite of baptism. But does not Mr. Judson say, and was it not "the turning point with him," that "*bapto* means *always* to dip or immerse?"*

* Hall, p. 30. The answer direct is No, it was not "the turning point with him." He assigns better reasons in his "Sermon."

Let us answer this interrogatory by propounding another. Why will not gentlemen who have the facilities for understanding this matter, give us their own opinions, the result of their own careful investigations, instead of Mr. Judson's? We seek the truth. If Mr. Judson has committed a mistake, can we justify ourselves in averting our eyes from its plain exposure, and obstinately persisting in employing it to fortify error? Honest candor forbids. Truth is too precious a jewel to be allowed thus to evade our possession.

Mr. Carson, whose learning and critical discrimination all are compelled to admit, proves by a thorough investigation, and the production of numerous classical illustrations, that *βαπτω* [bapto], which is the word used in the example now under review, has a different meaning from *βαπτιζω*. *Bapto* has two meanings, to *dip* and to *dye*: *baptizo* has but one, to *dip* or *immerse*. The latter is the word exclusively employed to designate the Christian ordinance.

About the time that Mr. Carson's book was in course of publication, or at least before it had found its way to America, Professor Stuart, of Andover Theological Seminary, was engaged in researches on the same subject, without, as he tells us, any knowledge of Mr. Carson's labors. He arrived at the same conclusion as to the point before us. After examining a great variety of passages, he says, "No doubt then can remain that the word *βαπτω*

[bapto] means to *tinge* or *color;* and in this respect it seems plainly to differ from βαπτιζω. I find no instance in which the latter is employed in this sense. There may be some which have escaped the *extensive search* which I have made. But until I see them produced, I must believe that the sense of *tinging* is appropriated only to βαπτω [bapto] and its kindred words in respect to form."

Thus much on the subject of classic use satisfies our present purpose. The present state of the controversy does not require an extensive quotation of examples. That would be merely to copy Professor Stuart and Mr. Carson. Their researches have made the wide field of the classics unquestionably ours. Our opponents tacitly acknowledge this, when they take up with the forlorn hope of discovering *some one instance* where βαπτιζω does not mean *to immerse.* It is only necessary now to review the passages upon which they venture a reliance in this extremity.

We find our citadel still standing firm, with "THUS SAITH THE LORD" inscribed on the banner that waves over it. We are surer than ever, after such abortive attempts to array classic authority against us, that βαπτιζω means *to immerse.* We believe, confidently, that it never means any thing else; though we do not hold ourselves bound to maintain that position. If, after ransacking the Greek classics from generation to generation, and century to century, through tomes and libraries, our opponents

should succeed in finding *one* example where the word does not mean *to immerse*, we should not hold it of sufficient importance to destroy the authority of nine hundred and ninety-nine examples where it has that sense.

But here springs up a new difficulty, and, like some Stygian ghost, stares upon us with grim features. *Words change their sense*, and sometimes get a peculiar sense. *Consul*, for instance, imports a very different office from what it once did. The word *prevent* formerly meant to *go before*; it now means to *hinder*. Mr. Hall, with much parade of law and history, though to use his own language, there is "not much gospel" in it, has proved incontestably that the word "*provisions*" in a law passed in the reign of Edward III. "does not mean grain or victuals or stores of any kind." Other instances might be adduced. Suppose we were to multiply them indefinitely, what would they prove? Why the simple proposition, "Words change their sense." And who would have denied it, *without* proof? You will not surely claim to infer from such examples any *particular* proposition—only a *general* one. You would not infer that *any particular word* has changed. You would not state your syllogism thus: Some words change their sense; *quill* is a word; therefore quill has changed its sense. A logician would call this *undistributed middle*. It is like saying, Some men have died in 1843: Prince Albert is a man: therefore Prince Albert is dead.

To hunt up examples of this kind is altogether superfluous. They can serve but to prove what every body admits. They can have no bearing on the question which engages our present inquiries, namely, What is the meaning of the word *βαπτιζω*? This is a definite question from which we must not ramble. Has *this* word changed its sense? If it can be shown that it has, or had previously to the writing of the New Testament, a point will be gained by the abettors of *sprinkling*, *pouring*, etc. We affirm that it has not: and we seem to have accomplished what the laws of controversy do not require of us, i. e. to have proved this negative. We take the whole range of Greek literature, adduce examples of use from each period and every dialect, and find throughout but one uniform signification. In the Hellenistic Greek, or "Greek of Judea" if you please, Josephus furnishes copious illustration of the same unvariable meaning. The word is common with him always in the acceptation to *dip*, to *immerse*.

But there is another subterfuge: Were it admitted that the word, in profane writers, never means anything else, would it necessarily have that meaning in the Scriptures? This question is often asked from the pulpit in tones and manner which import a very confident negative, like this of Mr. Hall (p. 52.): "Their entire agreement in using the word to denote only an immersion, would by no means settle the question."

This is rather disheartening. It tells us, in so many words, that we have been employed in weaving cobwebs from the classics; and here is a brush which sweeps them all away. Were we disposed to indulge an envious spirit, we might find consolation in the fact, that our Pædobaptist friends have toiled as industriously, and expended as much capital, in this flimsy manufacture (as they have suddenly discovered it to be) as we have. If they have produced fewer webs, it has been because, with the most exemplary diligence, they could not find material suited to their purpose. And the besom carries away theirs with ours! Why do they not commence here? Why spend so much time and toil in beating about the classics, if they know the game is in another park? Is it not the case that they recognize the authority of the classics, as long as a lingering hope remains of settling the question by it in their own favor; and discard it, when they find it inflexibly against them? "Homer and Pindar and Xenophon and the classic Strabo" would be unimpeachable witnesses, were it not that they perversely testify to immersion.

The proposition now is, that *βαπτιζω* "*may* have left its primary classic signification, and [*may*] have received a GENERIC SACRED USE."* This is the last resource. Hither is the final retreat of the defenders of sprinkling, &c.

* Bap. Er. p. 16. See Note at the end.

Here they are obliged to "take refuge, that they may be screened from the fire of the" classics, as well as "of the lexicons." Whatever of the semblance of argument Mr. Hall's book contains, rests on this foundation entirely. The same is true of Dr. Edward Beecher's argument to defend his theory of *purification*. It depends entirely on a *sacred*, wholly distinct from the *ordinary*, USE. And if, by attending the sermons of Pædobaptists on this question, and perusing their writings of recent date, we acquaint ourselves with the present state of the controversy, we shall find that they rest their whole superstructure on this proposition. They have been driven off from every other ground; and we have reason to anticipate a desperate defence of this position, especially from those who, like Mr. Hall, evince a spirit which aims at victory and triumph, as its *ultimate* object.

It is not attempted to be maintained that βαπτιζω alone has this "SACRED USE." That would be suspicious. Some other words are adduced, or rather induced, to escort *baptizo* with decent ceremonial, or dropping the figure, *exempli gratia*. Mr. Hall finds in Acts 23: 8, three words which he compels to serve him for example. "In our common version, the passage reads thus: 'For the Sadducees say there is no resurrection, neither angel nor spirit: but the Pharisees confess both.'" In classic Greek, he tells us, αναστασις [anastasis] the word rendered "resurrection," means "a simple *rising up*:" the word αγγελος [angelos]

means *messenger*: and the word πνευμα [pneuma] rendered spirit, means *wind*. So that, concludes Mr. Hall, "according to the principles on which our translation is branded as inadequate and unfaithful (he alludes to the claim of the Baptists that certain words, which in King James' version, are only transferred, should have been translated) we must read it thus: 'for the Sadducees say there is no *rising up*, neither MESSENGER nor WIND.'" In repeating this undevout parody of a passage of the book of inspiration, made out as it is from plain language by an effort at perversion, the admonition of the poet is brought to mind:

> "But ne'er with wits profane to range,
> Be complaisance extended."

But, as Mr. Hall repeats it several times, and evidently relies much upon it for effect, as his example has found imitators in the ministry, and, above all, as it involves an important principle, it must be analyzed.

At the head, then, of this retinue of words chosen to escort βαπτιζω in the mystical procession of "SACRED USE," is αναστασις [anastasis], used to denote "the resurrection of the body, of which," says Mr. Hall, "the Greeks had no idea." In the classics, it means "a simple *rising up*." Admitted: it has, as a figurative application, "insurrection;" but its literal sense is "*a rising up*." This sense runs through the whole family, nouns, adjectives, verbs, adverbs, with ανιστημι [anistemi] as pa-

rent of them all. Is not this the sense in the New Testament? Applied to the resurrection of the dead, does it not mean "a rising up?" Surely, it is neither less nor more a rising up, from being said of the dead than of the living. The act expressed is the same, whoever or whatever may be the subject. When used alone, the thought is elliptical; τῶν νεκρῶν is understood. So is the word *resurrection* elliptical when used alone; "*of the dead*" is understood. In the passage before us (Acts 23:8) it is only necessary to look back one verse—to the 6th, to find the ellipsis supplied: it there reads ἀναστασις τῶν νεκρῶν, "resurrection *of the dead.*" So that, if the book of Acts had been put into the hands of a native Greek, he could have understood what was meant by ἀναστασις [anastasis] without any explanation of this "Jewish idea," and without taking any word out of its common, classic signification.

But there is another fact which would have helped his comprehension. Homer uses the *verb* to express "*the resurrection of the dead.*" Every Greek who could read at all, read Homer; and if an author, so highly prized and so much read, had used the word in that sense nine hundred years before the Christian era (for that is about the age of Homer), the idea must have attached itself to the word, and obtained some familiarity among the Greeks, before the New Testament was written.

In Il. xxiv. line 551, Achilles exhorts old Priam to restrain his grief for the death of his

son Hector, telling him his sorrow is unavailing; *Ουδε μιν αναστησεις*, "*neither wilt thou raise him from the dead.*" Il. xxiv, 756, Hecuba, lamenting over Hector, speaks of Achilles' dragging him round the grave of Patroclus, Achilles' friend whom Hector had slain, and adds *'ανέστησεν δέ μιν ὀυδ' ὡς*, *nor thus did he raise him* (i. e. Patroclus) *from the dead.*

This is rather an unfortunate example to illustrate the "*sacred use.*" *Anastasis* has the same meaning in the New Testament which it has in the classics.

The same general remarks apply to *αγγελος* [angelos]. It means *messenger* in the classics. What else does it mean in the sacred writings? It often denotes, in the Scriptures, "the messenger of the Lord:" but, with simple reference to his office, the messenger of the Lord is neither more nor less a messenger than the messenger of a man. There is a difference in dignity. So has the courier of a king more dignity attached to his character, than the runner of a stage office: yet both are equally messengers. We learn that God employs, on his errands of mercy or judgment to men, an order of beings inferior to himself, superior to men: yet they are only his messengers. Gabriel doubtless enjoys an exalted dignity at the throne of the Eternal; but the word *αγγελος* does not express that dignity. It simply represents him as a messenger. What other offices may be committed to the seraphim, we know not; they are revealed to us only in the office

which concerns ourselves, in our present relations to another world—"the messengers of God to men." The word in the Bible, is applied indiscriminately to men and the higher orders of intelligences, and even to Christ himself, who is "the messenger of the covenant." Mal. 3: 1. *Angelos* has its classic meaning, then, in the Bible.

Mr. Hall's learned friend who was disposed to puzzle him with the word πνευμα [pneuma], affirming that, in the classics, it always means *wind*, was either ignorant of the classical use of the word, or disposed to quibble on one of its meanings. Stephanus has collected several examples in his Thesaurus, by which Mr. Hall might have allayed the sceptic's *windy* argument without the potent charm of "*sacred use.*"

Quoting from Aristotle, De Mundo, Stephanus says, Alioqui πνευμα dicitur ἡ εν φυτοις και ζωοις και διὰ πάντων διήκουσα ἔμψυχός τε και γονίμος ὑσια—*sometimes that animated and prolific essence which exists in plants and animals, and pervades all things, is called* πνευμα [pneuma]. Those who are acquainted with the ancient philosophy, know that this animate principle, which the Peripatetics and other schools held to exist, was not regarded as material. It had an existence distinct from all the elements of matter. It was the "*soul* of the world"—the all pervading *mind.*

Plutarch, De Def. Oraculi, says of the *Pythia* (priestess of Apollo), κακῦν πνευματός ὔσα πληρῆς, *being filled with an evil spirit* [πνευμα].

Or does he mean, the priestess was filled with an evil *wind?* He alludes, of course, to that supernatural inspiration which was supposed by the ancients to be communicated to the Pythia from the tripod, and to dictate the responses of the oracle. The same writer says, in Axiocho, 370, *Εἰ μή τι θεῖον ὀύτως ενῆν πνεῦμα τῃ ψυχῇ; unless indeed some divine spirit* [πνεῦμα] *existed in the mind.*

Sophocles, Oedipus C. 612. *Καὶ πνεῦμα τἀυτον ὀύποτ' ὀύτ' ἐν ανδράσι φίλοις [illegible]βηκεν, ὀύτε πρὸς πόλιν πόλει, and the same spirit* [πνευμα] *never entered into friendly men, nor in a state towards a state;* just as we say a *spirit* of kindness, or of enmity.

These examples are sufficient to show that πνεῦμα [pneuma] in the classics means *spirit*, as well as *wind*. The word has not "left its classic signification," in the sacred writings.

So that, to translate the passage, Acts 23: 8, according to the meaning which classic authority gives the words, does not "make the Bible speak" either "falsehood or nonsense." (p. 21.) It leaves it as it is, excepting one word: "*angel*" would read *messenger*, from which the English reader would get the same idea precisely which αγγελος [angelos] conveys to a Greek, namely, "a *heavenly* messenger." And thus Mr. Hall's witty *argumentum ad absurdum* which has been so often repeated, and at which there has been so much chuckling of holy merriment, proves to be a mere "rising of the wind."

Other words sometimes introduced lend an equally flimsy support to the "sacred use." Σαρξ [sarx] means *flesh* in the New Testament, as well as in classic Greek. Εκκλησια [ecclesia, commonly rendered *church* in the English version] signifies *assembly*, or *congregation*. In the Scriptures, it is often applied to the congregations of the faithful, in their distinct organizations for worship and discipline; and sometimes to the whole body of the saints, "the assembly of [redacted] first born,"* the sacramental host of God's elect, militant on earth, triumphant in heaven. But, in either of these applications, it is only necessary to recur to the strictures already made upon *angelos* [αγγελος], to show that the word is not used out of its common, classic acceptation. An assembly of saints or angels is neither more nor less an assembly, than an assembly of heathen. Θεος [Theos] denotes a deity. To say that a word applied to divinity in the character conceived of by the heathen, assumes a new sense when used to designate the true God with his glorious attributes, is like saying that ανθρωπος [anthropos] *man*, could designate only a native Greek; it could, by no means, without a change of sense, be applied to a Jew, of the seed of Abraham, and distinguished by his national peculiarities, or to a Roman wearing his *toga prætexta* and seated in his curule chair. And the English word *man*, on this principle, could be

* So the Greek reads in Heb. 12 : 23.

properly applied only to an Englishman: a German or an Italian would not be a man.*

* It is not difficult to foresee what use criticism may make of these remarks: but no criticism can alter the facts, or the philosophy, upon which the remarks rest. Θεος [God] comprehended the Greek's conception of Divinity: in the philosophical writings, the word is used in this general sense, without reference to any individual. That conception had its foundation in truth, as every system of religion must have in order to secure votaries. A system of error, with no basis or admixture of truth, never has obtained, never can obtain, among men. The mind has an instinctive perception of truth, over which unmingled error can practise no delusion. The whole family of man originally possessed the knowledge of the true God: upon this foundation they built their systems of idolatry, finding but many inventions. The Grecians retained a pretty nearly correct idea of many—indeed, of most of the divine attributes. Their heathenism consisted in distributing those attributes among numerous fantastical deities, and in attempting to commingle them with the passions and propensities of depraved human nature. The Greek, in returning to the knowledge of Jehovah, was not obliged to discard his abstract ideas of Deity. He was obliged to discard his polytheism, and to re-combine in one perfect Being the attributes which the wild imagination of his poetical countrymen had dispersed, in independent forms of existence, throughout the universe. And he was obliged to give up his efforts to unite with the attributes of perfect holiness the heterogeneous admixture of depravity and sin. In these efforts his powers of imagination had, in fact, never been able to succeed: and hence, in the Greek mythology, sin, even when committed by a god, was regarded as sin, and received the reprehension of his worshippers: and the guilt of gods met retribution in the awards of sovereign, overruling Fate. The God of the Christians, when preached to the Greek, corresponded to his preconceptions of perfect Divinity. Some of the philosophers had approached so near to a correct apprehension and exposition of the attributes of Divinity, that

Perhaps it may be worth while to give a passing notice to Mr. Hall's talk about transferring words from one language to another, and adopting foreign words; though his fallacies, in all that he attempts to pass for argument, are so glaring as hardly to need exposure. Names of office, and terms expressive of ideas entirely peculiar to a nation, may be transferred; and no reader, in meeting with such a word, feels any interruption of the sense. When history, or narrative, relates the transactions of a *khan*, a *sheik*, or a *quang heep*, the mind refers these terms, naturally enough, to the generic idea of an office, and the sense, though imperfectly understood, is sufficiently explicit for all ordinary purposes of narration. When the meaning of the narrator depends on a more exact understanding of the term, he must explain it. "Terms of science" are always defined, when introduced into the language. When a foreign word becomes naturalized in a language, being conformed to the

some of the early Fathers (Origen for instance) were misled by their speculations; and the influence of Platonism became the source of several heresies.

If before our introduction to Theophilus, we had, in consequence of misrepresentation, misconceived of his character as comprehending certain vices, and on becoming acquainted with him, should find him free from those vices, would the name Theophilus, therefore, no longer designate our new acquaintance? No more was the Greek, on being instructed in the knowledge of the true God, introduced to a new idea which Θεος could not classically express.

genius of the language, and having acquired an established sense, it is then no longer a foreign word: it is vernacular. "*Immerse*" is not a Latin word, though introduced from the Latin language: it is as strictly English as *dip* or *plunge* is. Its meaning is established, as expressing a definite idea; and it is in common use in our language. It is not so with *baptize*. This word has never been thus incorporated into English. If it has, what is its meaning? If you will settle this, you will decide the question which is the subject of this essay. It has been anglicised in form, but never in sense. It is an exotic which refuses to be acclimated—a mere excrescence upon our theological literature.

No necessity exists, or ever existed, for *transferring* *βαπτιζω*. If it means any, or denotes every, application of water, there is no language into which it could not be *translated*.* Water

* Perhaps we should except the English language, in which Mr. Hall says (p. 24), "There is no one word which fills up the idea of *immerse*." "*Dip*" and "*plunge*" and "*duck*" are all weighed in the balances and found wanting; "though," he informs us, "they come nearer to it than any other words in the language." But "*dip*" cannot "fill up the idea," because "I may *dip*" [i. e. *immerse*] the *point* of "my pen in ink," without *dipping or immersing it all over*. "*Plunge*" cannot "fill up the idea," because "a horse *plunges* often" on dry land; and, therefore, it is a thing beyond controversy, that to *plunge into the water* is not to *plunge* at all. The word, by feloniously lending itself to a figurative application, has forfeited its literal sense. "*Duck*" cannot "fill up the idea," because, Noah Webster to the contrary notwithstanding, "it is only to dip *the head*

is an element so common and necessary, that no language can be found which has not words to express every application of it. To make baptism what the non-immersionists would now have it if they could, the Greek word βρεχω [brecho] corresponding to the English *to wet*, should have been employed in expressing the rite: no other word in either language is sufficiently "generic."

Let us now look at some of the consequences of this assumed "SACRED USE."

Suppose a Spaniard should acquire a sufficient knowledge of English to write a book in that language; and suppose that in executing the work, he should so far disregard the current acceptation of words as to write *immerse* when the sense he designed to convey was to *sprinkle, to pour*, or make *any indefinite application of water*. And so of other words. Could we

under water." Alas, for our poor barren English! We have hitherto thought we conveyed one to another the idea which is expressed by the Latin word *mergo* and the Greek βαπτιζω; but we have been mistaken. It is questionable whether that idea *can* be expressed in English; certainly not, except by a laborious circumlocution, like this perhaps: "To put, or place, or push down all over under the water, beneath the surface, so that no part shall be above the plane which separates air and water, but all parts shall be covered up and concealed out of view entirely, below the surface of the water."

Mr. Hall gives here a perfect specimen of the reasoning by which βαπτιζω is proved to mean something else besides *immerse*. Human language can never furnish a word which may not thus be robbed of its meaning.

understand him? Which sense should we get, the one he intended, or the one he expressed? Might he not almost as well have written for us in Spanish? But the evangelists and apostles stood in exactly the same relation to the Greeks, in which the Spaniard would stand to the English. They were Hebrews writing in Greek. But this is the very fact which Mr. Hall assumes, at first, as the foundation of his "New Testament use."—*At first*, we say, for elsewhere* he evidently abandons this ground as untenable, and resorts to a more strictly *sacred* use, when he rejects the authority of "that Hebrew of the Hebrews, the Jewish Josephus."—"Greek words," says he, "were applied to Jewish ideas." And this constituted the "*Greek of the Synagogue*," which differs, in the import of words, from classic Greek.

This looks plausible. It would do well enough, if the books had been designed to be read only by Jews familiar with this "Greek of the Synagogue." But with what propriety could books written in this "Synagogue Greek," if it differed so widely as is claimed from the vernacular Greek, have been circulated among men who were acquainted only with the classic standard? How could the native Greeks understand these books, and *βαπτιζω* in particular of which they knew no other meaning than *to immerse*, but which these foreigners had used to denote "*any* application of water?" Might

* Bap. Er. p. 29.

they not as well, in regard to all words thus barbarously employed, have written in Hebrew?

But some of these books were written, expressly, for native Greeks. Luke's Gospel, and the Acts of the Apostles are dedicated to Theophilus, a Greek. A number of the Epistles are addressed to Greek churches. Paul was the apostle of the Gentiles. Those who think Matthew wrote originally in Hebrew, think also that he himself translated his book into the present Greek version: otherwise it would have no claim to inspiration, any more than the English version has. He must have made the translation for Greeks: the Jews were better served by his Hebrew. Now, the books which were thus, obviously, composed for native Greeks differ not, in the sense of any words to which the "*sacred use*" is said to belong, from the rest of the New Testament. It follows that the whole of the New Testament was adapted to the understanding of native Greeks, that is, of men accustomed to the classic use of words. But such men could not have understood "*the Synagogue Greek*," if Mr. Hall has rightly described its anomalies.

In further proof that βαπτιζω did not leave its classic sense for the purpose of embracing any generic "Jewish idea," we may refer to the practice of the Greek church. "The mode of baptism by immersion," says Professor Stuart, "the Oriental church has always continued to preserve down to the present time." He adds: "The members of this church maintain that

βαπτιζω can mean nothing but *immerge*; and that *baptism by sprinkling* is as great a solecism as *immersion by aspersion;* and they claim to themselves the honor of having preserved the ancient sacred rite of the church free from change, and from corruption which would destroy its significancy." He cites a long list of authorities. See Bib. Rep. April, 1833. "The native Greeks must understand their own language;" and here is their verbal and practical testimony.

The truth is, this theory of a "*sacred use*" requires that something more be assumed, than merely that "Greek words were applied to Jewish ideas." It must be assumed, that some mysticism was requisite to the sacred oracles, which demanded a departure from the received sense of human language. In no other way can it be accounted for that words, and *βαπτιζω* in particular, take this wide departure from the common sense, exclusively in the sacred books. Josephus, who, as a writer, occupied for all human purposes, the same position relatively to those for whom he wrote, as did the apostles and evangelists, exhibits no such anomalies. Writing for Greeks, he felt himself obliged to conform to the established standards of their language. *Baptizo*, with him, always means to *immerse*. What purpose of divine revelation, what object in the scheme of redemption, required for its accomplishment this mysticism, is utterly beyond conception.

Will any one evade this difficulty by saying,

"The apostles, in their own persons, were at hand to elucidate the books by oral instruction?" This is adding inconsistency to absurdity. There was, then, one language of the books, another of the preachers, while the books were written for the perusal of the same people whom the preachers addressed. Paul, in preaching to a congregation of Greeks, finding some obedient to the faith and asking baptism, must have explained thus: "Brethren, I have been obliged in speaking of this initiatory rite, to use the word *Βαπτιζω*, to *immerse*, because that is the word in our sacred dialect: but I meant only *βρεχω*, [brecho] to *wet*. To be wet is all the ordinance requires." Some shrewd philosopher would, perhaps, have put the question, "If there is no impiety in using the verb *βρεχω* to *define* the rite, why may you not use it to *express* it? Why not employ it in your books,* and thus let them speak what they mean?" Paul must have learned some logic which was never taught out of the school of Gamaliel, if he could meet such a question. If the books were designed to be generally read and understood, it was a strange propriety which demanded that they should be written in an invented dialect, so

* Should it be objected that most of the books were not written till after the time of Paul's preaching, this would not affect the illustration. Any preacher subsequent to the publication of the books would have been, literally, in this predicament. And Paul, in preaching, must have anticipated the disagreement between the books written for the Greeks, and their common language.

anomalous as to require the authors to decipher them.*

* Mr. Hall carps at the "allegation" of the Baptists, that to *transfer* instead of *translating* the word βαπτιζω is to "diffuse the opinions of a party," as an *admission* "that the word *baptizo*, as used in the New Testament, does not mean *immerse*," and that "if you leave people to learn its meaning from the context for themselves you propagate the peculiar sentiments of Pædobaptists among them!" He adds exultingly, "I believe it. It is even so." See p. 28, and Baptist errors, p. 65. But if the object in transferring is, to let people form an independent judgment, "to leave them to judge of the meaning from the *use*," why should not other words, as well as *baptizo*, be transferred? Are there no other words, of the meaning of which men ought to form an independent judgment? Certainly such a judgment is important with respect to every word which enjoins a duty, or inculcates a truth. Why is it only in respect to *baptizo*, the "people should be left to learn the meaning from the context for themselves?" Mr. Hall says, (Bap. Er. p. 121), "To urge such arguments in this case is to argue that we should not transfer this particular word for the best of reasons, lest hereafter we should have to transfer other words for no reason." But what reason has Mr. Hall assigned, or can he assign, for transferring βαπτιζω, which will not apply with equal force to other words? Is it that *baptizo* involves a controverted point? The same is true of all words rendered in our version as expressive of *repentance*, *faith*, *regeneration*, *election* or *predestination*, *future punishment* and its *duration*, *hell*, *damnation*, *devil*—and indeed most words which denote either a doctrine or a duty. And could it ever have been proper in translating Matt. 3: 2—Repent, for the kingdom of heaven is at hand—to retain the Greek word for *repent*, only expressing it in English letters and giving it a termination ahalogous to English idiom? Every one sees the impropriety of rendering Rom. 8: 30, Whom he did *pro-orize* them he also called; or, Matt. 25: 46, And these shall go away into *aeonian* punishment. Such jargon would be marvellously

One inference from this hypothesis of "*sacred use*," were it established, would inevitably follow: *The Bible must never be put into the hands of laymen!* While it speaks to human understanding one thing, but means, in the arcana of religion, another, it would certainly mislead them. Common human learning would be of no avail towards understanding it. None but those who have been initiated into its occult theology, could be safely, or without sacrilege, intrusted with it. Let us, then, cease to brand Catholicism with priestcraft for limiting the word of God to the clerical order; and for employing efforts to suppress the translations and hinder the circulation of the Scriptures. This craft is essential to the priesthood, and legitimately exercised by it. The priests are sacredly bound to guard the divine oracles, and proclaim to all presumptuous intruders, *Procul! Procul! O profani!* Off! off! ye profane!

It is recorded of Caligula,* that tyrant delighting in blood, that he caused his decrees to be posted upon pillars too high to be read, and then rigorously inflicted the penalty attached to their violation. What was wrong in this conduct of Caligula? The decrees may have been equitable enough. There was no iniquity in

calculated to enlighten men in the knowledge of the truth. To adopt it throughout the bible would, doubtless, induce men literally (as Mr. Hall says) to "leave the word of God to interpret itself." Bap. Er. p. 65.

* I think it was Caligula—it was *one* of the Roman emperors.

nailing a parchment high up on a pillar. The injustice consisted in punishing men for the violation of a command which, by his own act, he had kept from their knowledge. The nature of his tyranny would have been the same, had he published his constitutions in some "*Synagogue*" *Latin*, attaching to the words, or some of them, a sense specially for these laws, and to be met with nowhere else. And the case would be aggravated, if the very word expressing the command were employed in such invented sense.

The application cannot be mistaken. The word *baptizo*, in the New Testament, conveys a command. "So all evangelical Christians agree," says Mr. Hall, "and such is the law of Christ." But our Pædobaptist friends declare that the word which enjoins the obligation is employed in a "*sacred use*," that is, in a sense not to be met with any where else. The import of the law is thus hidden from us. But a law without a penalty is a nullity. No matter what may be the penalty attached to this law. If there is *any* penalty for disobedience, *any* reward for obedience; the bestowing of that reward, the exacting of that penalty, is an act of arbitrary tyranny, in no respect more justifiable than the conduct of Caligula. Will any man dare employ his feeble hands to uphold a theory which thus, by inevitable inference, reflects upon the goodness and mercy of God!

Let us now look about us a little, and see what ground we occupy. We commenced with

the proposition, evident upon a simple statement of the case, "The whole question turns upon the meaning of the word *βαπτίζω*." We have sought that meaning in the lexicons, in the Greek classics, in the Hellenistic Greek of Josephus, in the opinion of the Greek church, as illustrated by its uniform practice down to the present day. From all these sources, we derive only the one invariable sense *to immerse*. On the authority of the classic examples produced by Prof. Stuart and Mr. Carson from the Greek literature of different periods and dialects, we have shown that this was the meaning of the word, in profane writers, up to the time when the New Testament was written; it had not undergone any change of meaning, therefore, in *common* use. We have shown the inconsistency, the absurdity, the priestcraft, the irreverent reflection upon divine goodness, involved in contending for a "*sacred use*." We are now entitled to claim that *βαπτιζω* signifies TO IMMERSE. And thus, upon principles fixed by the philosophy of language and the laws of mind, the question is settled. BAPTISM IS IMMERSION, and IMMERSION ONLY IS BAPTISM.

PART II.

The Argument from the Scriptures.

The foregoing argument seems to be complete. It exhibits, in its result, the only rational deduction from our philological data: and it is decisive of the question. We cannot, with logical propriety, add to it any thing more. In pursuing the subject further, it seems requisite to assume new data, and begin anew. But we propose still to submit the selection of data to our opponents, by no means however giving a pledge to adopt their conclusions.

Allusion has already been made to the fact that there are other data, from which, independently of the meaning of the term employed to indicate the ordinance, an answer to the question, clear and decisive, may be deduced: There are historical and standing facts; there are circumstances mentioned in the sacred records as attending the administration of the rite; there are the places where it was administered, specially chosen as being adapted to the purpose; there are figurative allusions; and there is the symbolic import of the ordinance. To these we will turn our attention,

while our opponents pursue the phantom, "*sacred use*," through the Scriptures.

No system, it is true, can stand securely upon a fundamental error; and such, we have already shown, is the basis of Pædobaptism. It may tower up in showing grandeur for awhile, till exposure crumbles its fragile foundation; but, then, the baseless fabric totters to its fall. But we sometimes forget the clear exposure of a fundamental error—forget, in our reading, the things that are behind, while we eagerly pass on to the things that are before; and are, in fact, like the reader who first opens his book in the middle. Such may possibly be the case with some one who reads the foregoing argument. He may still be taken by the plausibility with which Scripture is employed to sustain the "*sacred use*." Error always wears a comely vizard; otherwise she could not deceive us: and if one mask is torn away, she sometimes, by a sleight of hand, slips on another so dexterously as hardly to allow a glimpse of her deformity. He who would expose error may as well be prepared for this, her legerdemain; and if the rending of one mask is not sufficient, reveal the sorceress by rending away another.

We will accommodate this essay to that propensity of human nature which sometimes leads us to begin the book in the middle. The second part, like the first, shall consist of an argument distinct and conclusive. Those into whose hands this essay may fall, will have four courses submitted to their choice: they may read

the first part, the second part, or both, or neither. Of course, we prefer they should read both, and think the conviction of truth will be deepened by accumulation of argument.

We decline all participation in the search for a "*sacred use*" of terms in the New Testament. The responsibility of an assumption which involves such consequences, must rest with those who make it. We recognize no such doctrine. The gospel revelation required ~~no~~ mysticism. Christ came not to introduce a new language; but to reveal the glad tidings of the new dispensation, in the languages already understood. If our friends, however, *will* pursue the irreverent search, there is perhaps no objection to follow as spectators; and when we hear the voice of exultation, to venture to approach and ask the liberty of examining whether they have found a pearl or a dry bone, a gem or a pebble.

In the very first step of our onward progress, our ears are stunned by the noise of mingled wonder and reprehension. "You exclude the sacred writers from the witness-box! Why not call the Evangelists and Apostles and ask *them* what they meant? What do Matthew, and Mark, and Luke, and John, and Paul mean by *baptize?*"

Suppose a native citizen of New York, emigrating to Cincinnati, were arrested on suspicion as a counterfeiter, the crime alleged to have been committed in New York. On the trial, the prisoner brings witnesses of most unexceptionable character from his native city, who tes-

tify that they have known him from childhood; that he always sustained a good character; and that, to their knowledge, the crime now charged upon him was committed by another person. The court immediately acquits him; and, to all impartial persons, the acquittal seems just. But a party of the citizens, who have a purpose to serve by confining the man in the penitentiary, forthwith raise a hue and cry at the monstrous remissness of the police in turning such a rogue loose in the community. You inquire for the evidences of this remissness; and are informed of the startling fact, that "none of the eminently pious clergymen of the city were called to testify! They were excluded from the witness-box!" In vain you reply, that "the forgery, if committed at all, was done in a distant place; that none of the clergy were there to know any of the circumstances. They "humbly conceive it would have been as well to call" the clergy! Why not call Dr. Beecher, and Dr. Wilson, and Dr. Lynd, and the rest of the clergy? They are good men, and *therefore* ought to testify. O, the enormity!

This is a parallel case. *Βαπτιζω*, a native Greek, is arraigned among foreigners as an ambiguous character, and a counterfeiter of the meaning of other words. As evidence in the defence, a cloud of witnesses are brought from Greece, who all prove the culprit's simplicity and integrity of meaning, and disprove the special charge against him. He is acquitted as honest, and meaning what he says. But the

cry is raised, "What, exclude the sacred writers from the witness-box!" The answer is: They were foreigners. This word had acquired its signification in another country, and under circumstances of which they personally knew nothing. They found the sense of this, as of other words of the language, already established: and the Holy Spirit, through them, revealed the will of Heaven to men, in a language intelligible to men. Otherwise, it were no revelation. To be understood, it was necessary for them, as Greek writers, to conform to the Greek standard. Josephus, simply as a writer of Greek, occupied the same position. His authority cannot be cited to establish the sense of Greek words. He was obliged to conform to the standard acceptation of words: and we quote him merely to show that he did so; and thus, by proving that the "Greek of Judea" did not depart from the classic sense of words, and particularly that *baptizo* did not—that such departure can be claimed *only* for the New Testament—we drive our opponents to their *dernier resort*, a "*sacred use*," in the strictest sense of the phrase—a "*peculiar* New Testament use," as Mr. Hall expresses it.

However, we shall hear the testimony which the sacred writers *have* to give as we advance, though not bearing on the meaning of the word *baptizo*. Their testimony respects (as already remarked) the places where the rite was administered, and the circumstances attending the administration, and the figurative import of the ordinance, &c.

But first our attention is called to the Septuagint and Apocrypha. In the apocryphal book of Ecclesiasticus, 34: 25, the son of Sirach says, "He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?" The word *washeth* here is βαπτιζομενος [baptizomenos].* The allusion probably is to the ceremonial purification prescribed in Numbers, 19: 16, 18; "And whosoever toucheth one that is slain with a sword in the open field, or a dead body or a bone, &c.;—And a clean person shall take hyssop and dip it in the water and sprinkle it upon the tent and upon all the vessels * * * and upon him that touched a bone, or one slain, or one dead, or a grave." Mr. Hall's conclusion is, that here "the word *baptize* is used to denote a *purification by sprinkling*, with no reference to dipping or immersing at all." (p. 40.)

But this Scripture—Numbers xix.—speaking

* Mr. Hall has a very noticeable note on this verse: "While the word "*washeth*" here is βαπτιζομενος [baptized]; the word "*washing*" is λουτρῳ, [*washing*], showing conclusively that the writer held the two words βαπτιζω [BAPTIZO] and λουω [*louo*—to WASH] as SYNONYMOUS." Let us reason so with two English words: My friend writes me "I *walk* in the fields daily; but my health is no better: what availeth my *exercise?*" This shows, conclusively, that my friend holds the two words to *walk* and to *exercise* as SYNONYMOUS, i. e. *all exercise is walking!* This kind of fallacy is fully exposed on p. 29 of this work, and note on p. 25.

for itself, tells us something more than the *sprinkling* of the "water of separation" was necessary to complete the purification. A very thorough and literal purifying was enjoined on the seventh day: "he shall wash his clothes and BATHE *himself* IN *water*." This is IMMERSION. Mr. Hall indirectly admits that here is most probably an immersion (note p. 51). "The word *bathing*," he says, "would not *necessarily* imply an immersion;" that is, it might *possibly* not imply an immersion. This does not harmonize very well with his "inevitable conclusion" on pp. 39, 40, that here is "no reference to dipping or immersing at all."

The son of Sirach, in referring to these ceremonies, very naturally fixed upon those prominent ones which occurred on the seventh day, and which, closing up the ritual requirements, left the person "clean at even." Thus we see that, in Num. xix, is clearly enjoined what is distinctly named in Ecclesiasticus, AN IMMERSION.

But Mr. Hall, reëchoing what has been a hundred times refuted, attempts to make another use of this passage in Numbers, in propping up his theory of *sprinkling*. He assumes (p. 56), that this is one of the "*divers washings*" (BAPTISMS, as the Greek is) referred to by Paul in Heb. 9: 10. And when the Baptists say, as above, that the "baptism refers to the *bathing*," he is "glad of the objection, because it distinctly recognizes the fact that Paul refers to these purifyings as among his 'divers baptisms.'"

So; then, it appears that Mr. Hall is troubled with doubts whether Paul does really "refer to these purifyings" at all, among his "divers baptisms." He expected and dreaded the denial of this assumption, as well he might, so far, at least, as it could serve his purpose, by confining the *purifying* to the *sprinkling*. To find, or fancy he finds it recognized in an objection, throws him into ecstacy, as that is his only hope for his argument, if indeed he thinks it an argument. Yet on grounds which, himself being judge, are so dubious and trembling beneath him, he ventures to rest with his argument for *sprinkling*. All the other texts in the Levitical law upon which he hazards a reliance, are equally precarious. The support which he shall receive from them, depends altogether upon the kind indulgence and "recognition" of his antagonists. We would show every degree of kindness to Mr. Hall; but we must not indulge our benevolence at the expense of the truth.

Paul alludes, in general terms, to the *baptisms*, that is, *immersions* prescribed by the law,—such as that already referred to, Numbers 19: 19, "BATHE *himself* IN *water*." Maimonides says, as often quoted, "Whenever, in the law, washing of the flesh, or of the clothes is mentioned, it means nothing else than the dipping of the whole body in a laver." There were many of these *immersions*. See Num. 19: 7, 8, 19. Ex. 29: 4. Lev. 11: 32, and 14: 8, 9, relating to the cleansing of the leper, referred to by Mr. Hall as being done by *sprink-*

ling, whereas the ritual enjoins "*washing* his clothes, and *washing* his flesh IN *water*." See also Lev. 15:5, 6, 7, 8, 10, 11, 12, 13, 16, 17, 18, 21, 22, 27.

On Judith 12:7, "Washed [Gr. *baptized*] herself in a fountain of water in the camp," Mr. Hall says, "The context shows that the object of this baptizing was to remove a ceremonial uncleanness." It does not show it very clearly. Which verse of the context shows this? Where in the ceremonial law is the ritual for this baptizing? He cites the xv. chap. of Leviticus. All the purifications there prescribed are by "*bathing* IN *water*." But which verse describes Judith's case, or prescribes the ritual for her observance? For a *woman*, the only application of water prescribed in the chapter is in the 18th verse. That can hardly be the case of Judith. See the passage.

The Septuagint reads επι τῆς πηγῆς του ὕδατος. On the preposition επι [epi], it is sometimes remarked that "it means more properly *at* than *in* the fountain." Whether we understand it *at* or *in* does not affect the meaning of the verb. The question is often asked among Baptists, "Where will the baptism be performed?" The answer is as often *at* the river, as *in* the river. You will not argue thence that the Baptists do not immerse. Judith followed the custom of that warm climate: she bathed frequently. And she seems to have meant it as a religious service, on the authority, perhaps, of tradition, or of the *general* regard to cleanli-

ness, which is a characteristic of the law. And as the fountain in which she immersed herself, was "in the camp," that is, within the grounds occupied by Holofernes' army, "she went out in the night" for that purpose.*

Dan. 4:33, describes one circumstance of Nebuchadnezzar's case thus: "His body was wet (Gr. *bapto'd*) with the dew of Heaven." "*Sprinkled* certainly," shouts a Pædobaptist; "for dew sprinkles! wet by the gentlest distillation in nature!" An anecdote will be apropos here.

On declamation day in a certain academy in the State of New York, Mr. S., a tall young man, on being called by the principal, came forward with a great parade of assumed dignity, mounted with lofty mien the three steps to the stage, made a majestic bow, and commenced his harangue. He described a thunder-storm, in the various stages of its progress: A clear blue sky—a speck in the horizon—a cloud distinctly visible—a distant rumbling—the cloud ascending, and spreading, and gathering blackness. The sun is obscured. The lightnings gleam and flash athwart the heavens. The thunders bellow with terrific voice. The clouds

* It is strange, indeed, that so candid a man as Professor Stuart should make any thing of the circumstance that the fountain was "in the camp." Yet he has this remark: "For into the fountain in *the midst of the camp*, it is not probable that she *plunged*." "Perhaps not," says Professor Ripley; "but though she did not *plunge* she might have *immersed* herself." She might, surely, *in the night*.

seem burst asunder, and emptying their contents, in one unbroken lake, upon the hills. The torrents tumble and foam down the slopes and precipices, and roll through the vallies. And, to cap the description, "The boys and girls of the village paddle in the brook!"

The fall from the sublime here is very sudden and very great. But no greater than is exhibited in the case of Nebuchadnezzar by making ἐβάφη mean "he was *sprinkled.*" Every thing else answers to a highly wrought hyperbole. It is introduced with sublimity: "This matter is by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdoms of men, v. 17. This is the decree of the Most High which is come upon my lord the king, v. 24. A voice from heaven, O king, to thee it is spoken, v. 31. The same hour was the thing fulfilled upon Nebuchadnezzar: he was driven from men: he did eat grass as the oxen, v. 33. his dwelling was with the beasts of the field, v. 25: his hairs grew like eagle's feathers; his nails like bird's claws: till seven times passed over him." And one circumstance in a case thus hyperbolic in every other particular remains untold: "He was *sprinkled with dew!*" We humbly conceive it would correspond better with the rest of the description to understand it as every Greek would have understood it: "He was *overwhelmed,* IMMERSED in the dew of Heaven."

Naaman's case, 2 Kings, 5: 10, 14. The prophet directed Naaman to *wash* [λοῦσαι] seven

times. Naaman, following this direction, *dipped* [baptized] himself seven times. The inference drawn by some is, "Therefore λουω [louo, to *wash*] and βαπτιζω [baptizo] are synonymous. If the translators have used good English, we have the same ground in the English to prove that to *wash* and to *dip* are synonymous. Are they? The two words may be found standing in the same relation to each other, in numerous instances in our language. *Washing* may be performed by *dipping*, as we learn it was in Naaman's case: and when it is so performed, we may correctly employ either term to designate the act: and so far they are synonymous. But if the washing be done by the use of a sponge or cloth, there is a *washing* but no *dipping*. *Washing* includes more than *dipping:* the former is *generic;* the latter *modal.* These criticisms apply exactly to λουω [louo] and βαπτιζω. See p. 29, and note on p. 25 of this work.

Elisha ordered the leper to wash. He did not prescribe the mode of *washing*. Naaman was at liberty to wash in what mode he pleased. He preferred immersion. The command was satisfied, and the leper was healed.

There would be the same latitude for obedience in the rite of Christian baptism, if this command of Christ had been expressed in a general term—if it had run thus: "Go teach all nations *washing* [λουοντες], or *wetting* [βρεχοντες], them in the name &c., instead of *immersing* [βαπτιζοντες]. Βρεχω [brecho] to *wet*

should have been used, to make it correspond with modern Pædobaptist views: that signifies "*any* application of water." Loud and positive assertions that *baptizo* is generic, have no weight against all the authority of the use of the language, showing the one specific, modal sense to *immerse*. The chain of classic authority which binds the word to this sense, must be broken, and some evidence adduced to sustain such assertions, before they will deserve any consideration. Indeed, so far from its denoting "*any* application of water," it does not necessarily imply any application or presence of water at all. Professor Stuart has shown that it is frequently used to denote an entering or plunging into a solid substance, as plunging a sword into a man's body. "It is not confined to liquids," says Mr. Carson, "but is applied to every thing that is penetrated. IT DENOTES MODE AND NOTHING BUT MODE."

These are the examples from the Septuagint and Apocrypha, upon the evidence of which the "*sacred use*" depends. And what do they testify in its favor? As to that, they might as well not have been called to the witness-box. They are honest witnesses, and will not conform their testimony to any man's creed. They confirm, by the evidence of particular facts, what was antecedently certain upon general principles of reason, namely, that the Alexandrine Seventy, like all writers in a foreign tongue, held themselves bound to conform, in the signification of words, to the approved stan-

dards of the language in which they wrote. Those translators were Jews; yet the word βαπτιζω is not affected in its meaning by their "Synagogue Greek," any more than in the case of Josephus. The "*generic sense*" finds no countenance in the "Greek of Judea." It *must* be, as Mr. Hall calls it, "a *peculiar* New Testament use"—a mysticism mysteriously requisite to the Gospel. Let us, then, have the testimony of the evangelists and apostles, only entreating for them that they be not examined by torture.

Passing to the New Testament, we are called to witness the baptism of our Lord and Saviour, as recorded Matt. iii, Mark i. We approach with solemn reverence. It is a spectacle upon which Heaven looked down, and gave an approving voice. We see him as he comes from Nazareth of Galilee, approach *to* [επι] the Jordan. We hear him, in language of kind expostulation, obviating John's scruples, who knew he needed not the "baptism of repentance;" "Suffer it to be so now." We see him baptized, according to John's general practice (Matt. 3:6) εν, *in*, or as Mark says specially of the Saviour's case, εις, *into*, the Jordan. We see him "coming up out of the water." We hear the voice of divine approval "from heaven: This is my beloved son in whom I am well pleased."

But our attention is now caught by the strange language of the pulpit: "I profess I see no immersion here! He might have step-

ped into the water to be sprinkled! And if Christ was immersed, it was *but one instance!!* —no authority for the practice!! We have scripture authority for following the Saviour *to* the water, but no farther."

Part of the above language is employed by Mr. Hall on another occurrence, the baptism of the eunuch, Acts 8: 36, seq. In that account, the inspired narrator tells us that "As they went on their way, they came επι τι ὑδωρ, unto a certain water. * * * And they went down both into the water [εις το υδωρ], and he baptized him. And when they came up out of the water [εκ του ὑδατος]" the Spirit of God again signified his approbation by sensible tokens to both administrator and candidate. He "caught away Philip, and the eunuch went on his way rejoicing."

"I profess," says Mr. Hall, "I see no immersion in the account! I see no proof of immersion here!!!"

The sun is now shining brightly on the fields and hills in front of the window where I am writing. The landscape is beautifully illuminated. The river reflects a gleam from its silvery surface. The green branches wave on the hill-sides. If some Descartes, skeptical of the evidence of his senses, were now to enter and deny that the sun shines, that there are any fields, hills or river, I could find no argument to combat him. I would not make the attempt. This man's mania might perhaps be more philosophical; but, practically, it would not differ

from that state of vassalage to prejudice which shuts out the light of reason and common sense, subjects consciousness to skepticism, and almost rivets fetters upon instinct. We can hardly review the arguments of men who have arrived at such conclusions, for their own benefit: we may for the benefit of others.

The prepositions εις and εν (translated IN), we are assured, prove nothing; they do not necessarily mean anything more than TO—*to* the water, *to* Jordan. But we are previously informed of Jesus' coming *to* Jordan (Matt. 3: 13), of the eunuch's coming *to* the water (Acts 8: 36): and in both cases επι [epi] is used. So it will, at least, be admitted that after coming to a position expressed by επι, "*to* the Jordan," there was a nearer approximation for the purpose of baptism, which is expressed by εν and εις [*en* and *eis*]. They came *to* the water, and then came *nearer to it*. Orthodoxy is not outraged till there is an intimation of going *into* the water: nor even then, provided they only "step in," or go in "ankle deep:" or "knee deep:" but that is the farthest limit; they must stop there and *be sprinkled*.

But why go to the trouble of unbinding and binding on again the sandals in order to sprinkle and be sprinkled? Why not send a servant of the eunuch's train (for such great men never travelled without attendants), to fetch a little water in a cup? They could hardly travel in the desert without some such convenience. Or, [redacted]" on the unreasonable supposition that

they carried no vessel for water, why could they not have stopped at the margin, and "Philip, having no convenient basin, have dipped his hand in the water, and poured or sprinkled it upon the eunuch?" (p. 84). They would thus have saved the trouble and delay of taking off the sandals.

If the prepositions εν and εις [*en* and *eis*], are not the words in the Greek language, which express the relations *in* and *into*, please tell us what words do denote those ideas. It is easy to find instances where these English prepositions deviate from their usual sense. Like εν and εις, they often depend for their sense on the words in connection. If εν ὑδατι and εις ὑδωρ do not signify *in water*, what Greek words can we employ to express that thought? And, taking the whole phrase βαπτιζειν εν ὑδατι, or εις ὑδωρ, no words can more fully express the idea, *to immerse in water*.

The preposition απὸ [apo] rendered "*out of*" in Matt. 3: 16, is sometimes subjected to criticism in order to show that the candidate "came up *from* the water." Απο [*apo*] does generally mean *from*, though that also depends on the connection; and the place is always to be noted whence the motion proceeds. Admit it should be rendered *from* in the instance of Christ's baptism, does it mean he "went up *from*" the *margin* of the stream particularly; or might the same form of expression be used if he "went up *from*" the *middle*, or any other point? But, in the case of the eunuch, it is not απο [apo], but

εκ, [ek], the literal sense of which is OUT OF: "they went down into the water" (κατεβησαν εις το ὑδωρ) and "they came up out of the water" (ανεβησαν εκ του ὑδατος): and in the interim the baptism was performed. These are circumstances which correspond perfectly with immersion. How ridiculously perverse the exposition, which struggles to reconcile them with sprinkling or pouring, Mr. Hall has made fully appear.

We certainly cannot "prove to Mr. Hall that the stream [where the eunuch was baptized] was a foot deep." (p. 84). To a man who understood human language in a human signification, we could. The water must have been deep enough to immerse a man, we would say, having already shown that to *immerse* is the only human sense of *baptizo*. But that, with a hunter for the "*sacred use*," would be "begging the question." But there is another circumstance which would indicate there was a considerable quantity of water.

"The way from Jerusalem to Gaza," in which the eunuch was travelling, "is desert." Some of our Pædobaptist friends (Mr. Burgess and others) seem to have proved, to their own satisfaction, that there was not water enough along the whole road, a distance of some seventy miles, to immerse a man. There was, however, the river Sorek in the route; but, judging from the map, the road did not probably strike that, till more than half way to Gaza: this probability alone gives any plausibility to the

argument that there was not water enough for immersion along the road; for if the road lay along the river, there would have been water, of course. This was a part of the "wilderness of Judea." Mr. Hall reminds us, quoting "an American lady (Mrs. Haight)" that, in travelling this desert, it is customary (indeed necessary) to carry "water bottles." Of course, the eunuch was provided in this respect. Why not draw the cork from a bottle, and take a little for the ordinance? A few drops would suffice; and the supply to last through the desert would hardly have been diminished. Why, except that a greater quantity was requisite, did they descend from the chariot, after waiting till they came to a "certain water?" And please note here, that no such silly reason can be assigned for seeking a place of "much water," as Mr. Hall, following his leaders, has assigned in the case of John's baptism: there were no multitudes who, with their animals, needed drink. This device fails here: there was only the eunuch and his train, halting for a few moments.

Mr. Hall finds confirmation strong that the eunuch was sprinkled, in the Scripture which he was reading. "He read the prophet Esaias." Mr. Hall says, "Philip began '*at the beginning*.'" The words "*at the beginning*," he distinguishes by quotation marks, and founds an argument upon them, the conclusion of which is that Philip began just where Mr. Hall would have him begin, namely, at the liii. chap. and 13th verse. Whence are these words, "*at*

the beginning," quoted? certainly not from the account, in Acts, of the eunuch's conversion and baptism. There is no such expression there. Perhaps it is taken from the first verse of Genesis, and meant to designate the *words* at which Philip began. But that cannot be, for he tells us precisely, chapter and verse, where Philip began. At any rate, there is as much ground to claim that Philip began at the first of Genesis, as that he began at the lii. chapter, and 13th verse of Isaiah. It is evident that in taking in the 13th and 14th verses, a specious compliment is paid them, merely to make suit with better grace to the 15th, which is the real object of regard, because it possesses that resistless charm, the word "SPRINKLE." See the place.

The historian of the Acts tells us that "Philip began"—not "*at the beginning*," but "at the SAME SCRIPTURE," namely that which is repeated in the 22d, and 23d verses (Acts 8): "He was led as a sheep to the slaughter &c." This is quoted from Isaiah 53: 7, 8. The prophecy has special reference to the Messiah; and therefore it was peculiarly appropriate as a text from which Philip might "preach to him Jesus." In expounding the doctrines of the new dispensation to his attentive auditor, Philip, of course, did not omit the first duty of the believer; and the eunuch, with all the glowing ardor of a young convert, embraced the first opportunity to perform it.

There are two declarations before cited* which we will here bring together in order to see how they agree. One is "If Christ were immersed, it would be but *one instance*, and would afford no argument for the practice." Mr. Hall expresses the same sentiment in different words: "Had Christ and his disciples all been baptized by immersion, it would not bind us to an immersion." (p. 108). The other is "We have Scripture authority to follow Christ *to* the water, but no farther." We have heard these two declarations in the same sermon.

Here is a distinct recognition of the example of Christ as our pattern in baptism. But if he be our pattern, shall we not copy his example, whatever it may be; in this ordinance? If "we have Scripture authority to follow" him at all, will not that authority accompany us as far into the water as he went? And if he went down into the water and was immersed, would such an example of the Saviour afford no argument for the practice of immersion? Or must the declaration be qualified thus?—We have Scripture authority to follow Christ" in baptism, *provided he were sprinkled or poured upon; but if he were immersed, his example is of no authority.* "It is but one instance, and affords no argument for the practice." Those declarations can be reconciled in no other way: in any other view, they must come into dead collision. This is at once admitting and rejecting the authority

* P. 88, of this work.

of Christ's example, to suit a favourite creed, very unceremoniously. Shall ministers of the gospel thus lightly speak of Christ's example as *one instance*, and acknowledge or trample upon its authority at pleasure!

There is yet another reason, resuscitated by Mr. Hall after the thousandth refutation, "for supposing that Jesus was baptized in a mode other than immersion." (p. 80.) This reason is made out by a construction of the Saviour's words to John: "For so it becometh us to fulfil all righteousness." "The righteousness" spoken of, we are requested to understand, was "the righteousness required in the law." "He went," says Mr. H. "at thirty years old—the age at which the Levites were to enter upon the priesthood. He went to enter upon the priesthood; and was purified by his special forerunner, to fulfil 'all the righteousness of the law.' But this purification for the priesthood was performed not by immersion, but by sprinkling." Therefore, Jesus was sprinkled.

Mr. Hall endeavours to evade the objection to this hypothesis, that "Christ was of the tribe of Judah, of which tribe Moses spake nothing concerning priesthood" (Heb. 7: 14.), by adroitly slipping in, and slipping over, this declaration of Paul, almost as though it constituted a link in his own argument. But the objection is insuperable. It cuts off every motive for an induction into the priest's office according to the Mosaic ritual. "The righteousness of the law" would not have been fulfilled by such an induc-

tion: it would have been a direct violation of the law, thus to consecrate one of any other tribe than that of Levi. If it were done in deference to the Jews, as the people to whom had been "committed the oracles of God," it would have produced no favourable impression upon *them*. Every Jew, knowing the descent of Jesus, would have regarded him as an intruder into the priest's office, as indeed he would have been. But Christ, being a priest by "special appointment of God," "after the order of Melchisedec, and not called after the order of Aaron" (Heb. 7: 11), had no motive, was under no obligation to a Levitical consecration to the priesthood: "For the priesthood being changed, there is made of necessity a change also of the law." (v. 12) But waiving this objection (which is alone sufficient to prostrate the theory in question), if the object was "to fulfil the righteousness of the law" by a Levitical induction into the priesthood, that object was not accomplished by John's baptism, or John's rhantism, i. e. sprinkling.

The advocates of this scheme ought to discriminate between priests and Levites, and tell us into which office they would have Christ inducted. The priests were the lineal descendants of Aaron, and had the chief direction of all the sacred rites: the Levites were, in the ministry of the temple, the servants of the priests, and subject to their control. God says (Num. 8: 19) "I have given the Levites as a gift to Aaron and his sons, from among the

children of Israel; to do the service of the children of Israel in the tabernacle of the congregation." See also 1 Chron. 23: 28, &c.

The ceremonies of consecration of priests and Levites are as different as the services respectively prescribed. But Mr. Hall confounds them. He would make the "*sprinkling*" of "Num. 8: 7, show how the '*washing*' was performed" of Exodus 29: 4. But the two passages do not refer to the same thing. In Exodus xxix, are prescribed the ceremonies for consecrating a priest; in Num. viii, for inducting a Levite. *Washing* is prescribed for the priests, *sprinkling* for the Levites. But in either case, the *washing* or *sprinkling* is but a subordinate part of the ceremonies. The principal part is sacrifices. The ritual for the Levites occupies Num. viii, from the 5th verse to the 15th. "The waters of purifying" must be "sprinkled upon them:" they must "shave all their flesh:" they must "wash their clothes:" two bullocks must be offered, "the one for a sin-offering and the other for a burnt-offering:" and all was to be performed "before the tabernacle," and in presence of "the whole assembly of the children of Israel."

For the priests (if that is the office into which Christ must needs be inducted), the sacrifices and other ceremonies occupy nearly the whole of the xxix. chapter of Exodus. There was washing, putting on of the sacerdotal robes, unction, sacrifice, with many accompanying ceremonies. And the consecration was to be re-

peated seven days: "Seven days shalt thou consecrate them. And thou shalt offer every day a bullock for a sin offering for atonement." ver. 35, 36.

Yet, whether Christ is to be a priest or a Levite, "the righteousness of the law" is to be fulfilled, by violating all the requirements of the law, except the single subordinate one of *washing* or *sprinkling!* "For the honor of theological science among us," says the reviewer of Burgess, in the Christian Review, "we sincerely hope we shall never again be told, that baptism in the Jordan, away from the temple, without the robes of office, without a Jewish unction, without any sacrifice, without a sevenfold repetition lasting seven days, is a consecration to the sacerdotal office *as required by the law of Moses.*"

It is impossible to notice here all the absurdities of this theory. Mr. Hall and others resort to it to account for Christ's submitting to John's baptism, which as he was a sinless being, say they, "could have no reference to repentance or remission of sins." If Mr. Hall is satisfied with this answer to his question—"why was Jesus baptized?"—we will offer another for his decision: Why was a priest or Levite *consecrated?* Was it not as an *atonement for sin*, or being set apart to the public service of God? Ex. 19: 33, 36. Dr. Scott, in Numbers 8: 6—8, has the following language: "The Levites were not distinguished from the other Israelites by any prescribed garments; nor were

they washed or anointed, after the manner in which the priests had been: but though they were set apart with less solemnity, to mark the inferiority of their office, and because they were not *expressly* typical of Christ as the priests were (Lev. 8: 9.); *yet there was equally a remembrance of sin, both in its guilt and defilement, and of the need of atonement and sanctification*, in the separation of them to their office." So then, the theory which would identify Christ's baptism with the consecration of a Jewish priest, has as clear a "reference to repentance and remission of sins" as John's baptism had, when applied to the multitudes of Judea.

Those whose perverse obstinacy will brave *all* absurdities in defending a favorite tenet, will very probably persist in "looking for the reference in the righteousness required in the law." All beside will look for some more rational exposition of the Saviour's language to John. Christ was, in *himself*, a sinless being, "holy, harmless, undefiled, and separate from sinners." In his divine character, his baptism could have no reference to repentance or remission of sins. But when he put on our nature, became one with us, was made "sin for us, who," in himself, "knew no sin;" it became him to fulfil all the righteous requirements of God upon sinful man. It became him to fulfil all righteousness, by observing all the divine institutions incumbent upon his people—to furnish an example of perfect obedience to his Father's righteous will, in the

relation which pertained to the sinful nature he had assumed. And thus there was a propriety in his submitting to the baptism of repentance. John's baptism, then, administered to the Saviour, was no exception to its ordinary import.

A knot esteemed difficult for the "immersionists" is found in Mark, 7: 4, "The *washing* [βαπτισμους, *baptisms*] of cups, and pots, brazen vessels, and tables;" or couches [κλινῶν]. No difficulty can be made of the *immersion* of "cups and pots and brazen vessels." These were to be purified by being "*put into water.*" Lev. 11: 32. All the trouble is with *tables* or couches. "The immersion of those, it is sometimes declared with almost convincing emphasis, "is inconsistent—involves an improbability—almost an impossibility." The law on this subject is quite full: "Whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it *must be put into water.*" Lev. 11: 32.* Couches are not definitely named, it is true; but it is a question, whether any one would have thought of excluding them from the general enumeration, had not a purpose required it. If this knot is not sufficiently undone, we shall, incidentally, undo it farther as we advance by the citation of some authorities to illustrate the context, to which we now turn our attention.

It reads thus, Mark 7: 3, 4. "For the

* See also Lev. 15: 12 and 6: 28.

Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash [*βαπτισωνται baptize*], they eat not."

This scripture is employed as the charm to conjure up a frightful "dilemma,"* either horn of which is considered dangerous to the Baptists. On this, we are informed, the Baptists divide into two hostile parties, between which there are chronicled some rather unfriendly rencounters. One party with "Campbell [*a Pædobaptist*] and Wolsey" at its head, contends, or rather "fights,"† for supplying *χειρας, hands*, after *βαπτισωνται* [baptisontai], and reading it thus: "Except they *immerse their* HANDS, they eat not." The other party with "Carson and Judd" at its head, "maintains stoutly" that "the Jews actually *immersed themselves*, before eating, when they came from the market."

We never before heard of this "measuring of swords," and "hurling of thunderbolts" of "these mighty champions." The difference between the two views is considered unimportant. It does not affect the main question, in the least, since in either view, there was an immersion. But Mr. Hall has produced documentary evidence §—*from the archives of his imagination*—showing that such "assaults," "battles," and "conflicts" have certainly transpired—*in his dreaming fantasies*. In the fields

* Bap. Err p. 27. † Id. 39, 40. § Id. p. 27.

of America and Scotland, and in the "missionary" field, he has enjoyed the pleasing entertainment of seeing them "fight till they could fight no longer!"‡ And, in ecstatic vision, he has "stood still and waited the issue," with all that spirit of brotherly love and Christian "kindness," which distinguishes his books throughout, in full and active exercise. But, except in the visions of excited fancy, after all, no such collisions have occurred; though we make no dispute of Mr. Hall's word, that he "*should like*" to see them realized. He will doubtless feel chagrined, when he awakes from his trance, to find the Baptists at peace among themselves, and all unconscious of the war he has witnessed with such rapturous delight.

To return to the dilemma. The "immersionists" must adopt one of the above views. If they choose the first, they must "alter the diction of the Holy Ghost;" they must add [namely, χειρας, *hands*] to the word of God! If they choose the other, they must rest upon a historical fiction. "No history of Jewish customs can furnish a scrap of evidence to show that whenever the Jews had been to the market, they always immersed their whole bodies." (Hall, p. 42.)

Evidently, the difficulty thus charmed into existence, is now the chief reliance of the adversaries of immersion. Hence, in one of Mr. Hall's books ("on Baptism"), it is formally in-

‡ Id. p. 39.

troduced twice, and occupies *twelve* pages. In the other("Errors") it is expanded to *eighteen* pages (23 to 41), besides incidental allusions.

It is held up in every point of view, exhibited in every attitude, presented in all phases, "stretched on the Procrustean bed," and stretched again, traced forward and backward, and backward and forward, from premises to consequences and conclusions, and back again through conclusions and consequences to premises. In his next publication, we shall expect to find it occupying, at least, a hundred pages.

Mr. Hall arrives at the definite conclusion, "from the facts in the case," that here "a *baptism of the person* was performed by *pouring water on the hands.*" How did he reach this conclusion? The reader must give his close attention, if he expect to comprehend the reasoning which conducts to this conclusion. By assuming (p. 62) that the *washing* [*βαπτισωνται baptisontai*] of the 4th verse is the same as the *washing of the hands* [*νιψωνται τας χειρας, nipsontai tas cheiras*] of the 3d verse, it is made to appear that the Jews baptized themselves whenever they washed their hands. It then only remains to ascertain, *how* the Jews washed their hands. The reasoning proceeds upon three facts, which, it appears, determine the question exactly, both "as to *what* the Jews did before eating whenever they came from the market," and *how* they did it.

1. At the marriage in Cana of Galilee, "there were set there six waterpots after the manner

of the purifying of the Jews." "At the time of the middle of the feast, these waterpots appear to have been *empty*."* How came they empty? Why, manifestly, the water had been "drawn out" to wash the hands of the guests: How else *could* they have become empty, if they had ever been filled?—And that this washing was done by *pouring* appears clearly from the

2d Fact, namely, the oriental custom of having "a servant come round with a pitcher, and pour water on the hands of those about to eat:" (p. 63) and from the

3d Fact, namely, that "Elisha the son of Shaphat poured water on the hands of Elijah." 2 Kings 3: 11.

This is the argument, stripped of its oratory, but retaining all its logic. Some would, perhaps, think it farfetched; but we are thus conducted to two conclusions from which a third may be inferred. 1. The Jews regarded the *washing of hands* as baptism. 2. This washing was performed by *pouring*. 3. Therefore, *pouring* is here recognized as baptism. A triumphant conclusion! As a favor to Mr. Hall, we ask the reader to waive his common sense, in examining the premises.

Shall we call this argument, or some more appropriate name? Whatever we call it, it assumes, or implies that the "*washing of hands*" in the third verse is synonymous with the "*washing*"

* Bap. Er. p. 44.

in the fourth. This assumption cannot be proved. The text itself contains internal evidence that two distinct customs are referred to; and this evidence is twofold. 1. The words used are different—νιψωνται [nipsontai] in the third verse, βαπτισωνται [baptisontai] in the fourth. And here it is proper to remark that *baptizo* is never used in the New Testament with χειρας, *hands*, where the "*washing of hands*" is mentioned; it is always νιπτω [nipto] in such connections. The plain inference is that something more than a simple washing of hands is here intended.

2. In no other way, than by referring it to two different customs, can this scripture be divested of a tautology, not only vain, but ridiculous. "For all the Jews, except they *wash their hands oft*, eat not; and when they come from the market, except they *wash their hands*, they eat not." That is like saying "I wash my hands and face every morning, and Saturday morning too." Here is evidence sufficient to show an allusion to two distinct facts: and if we were to add the invariable meaning of the word *baptizo*, we should surely have a case clear enough of *immersion* on coming from the market. But that is Mr. Carson's mode of "begging the question." We will therefore avoid it; remarking, however, that no man unaffected by the spell of "*sacred use*" would ever think of any other sense than to *immerse*, after that sense had been proved, as Mr. Carson had proved it, from the invariable use of the language.

We are now ready to encounter the dilemma—one horn of which, it is supposed, must push the immersionists to "alter the diction of the Holy Ghost: they must ADD χειρας, *hands*, to the word of God! But how does this appear to be *adding?* Every sophomore knows how frequently the genius of the Greek language requires an ellipsis to be filled by a word taken from a preceding clause. We are often obliged to look back over several sentences, to get the elliptical word; but here we find it in the clause immediately preceding. And there would be no violation of syntax: for βαπτισωνται, in the middle voice, would govern the accusative χειρας; the action of the verb, according to a common modification of the Greek middle, being understood as performed *for* the agent, just as νιψωνται governs the same accusative in the preceding verse.*

* Mr. Hall has a sage grammatical criticism on this subject. (Bap. Er. p. 34.) "When the writer omits the object in such a case, and the meaning of the word is still reflexive, the subject of the verb is its implied object. We pervert his meaning if we understand or supply an object other than the one implied in the very form of the verb—which makes its object identical with its agent." The amount of this is, *that an object, or accusative case, can never be understood or supplied after a verb in the middle voice, other than the one implied in the very form of the verb.* Mr. Hall has certainly discovered here a new principle of Greek grammar. This *is* original, beyond dispute. Will he not favor the learned world with a new Grammar of the Greek Language, carefully incorporating this principle and some others of which we are indebted to him for the discovery? If he will, the student will succeed with it, as admirably in reading Greek, as he

So goes one horn of the dilemma. Those who take this view of the text do not *add* to it, or "alter its diction," any more than, in passages without number, the translators of the bible have done; as any English reader may verify by noting the words in Italics, in almost any chapter of his Bible. They understand this scripture as referring to two modes of washing hands in practice among the Jews: the one, a *general* custom of washing hands before a meal; the other, a *specific case*, a more thorough ablution by plunging and soaking the hands in water (expressed by βαπτισωνται) on returning from the market, or any place of public resort (for that is the meaning of αγορα, *agora*, the word rendered "*market*"). This exposition is sustained by many eminent critics: Jahn, Campbell, Wetstein, Rosenmuller, Lightfoot, Schoetgen, and others.

If Luke 11:38 presents any objection to this view, it is not the grammatical difficulty which Mr. Hall has discovered. Our English version reads; "And when the Pharisee saw it, he marvelled that he had not first washed before

would with Hesychius', or Gases' Lexicon. Pædobaptism stands eminently in need of both a new Greek Grammar and Lexicon; and Mr. Hall appears eminently qualified to supply those desiderata. In his first "published discourse," he rendered the form βαπτισωνται in the *passive voice*, "Except they *are baptized*" (pp 41, 42). Subsequently he discovered (either by his own investigations, or by the kind suggestions of some friend) that it was in the *middle voice*. And here he has discovered a general principle of grammar till now unknown.

dinner." "*Had washed*" is in the original *εβαπτισθη* [ebaptisthe]; which being in the passive voice, Mr. Hall says that *therefore*, "to supply the word *hands* does violence to the grammatical construction. It is quite as gross a violation of grammatical usage as though the passage were made to read in English, 'That he had not first *been baptized his hands.*'" (Bap. Er. p. 35.)

Mr. Hall makes here a display of his usual grammatical skill and accuracy. Had he consulted some grammar, he would have learned that there "is a well known Greek construction,"* generally parsed as a case of synecdoche, in which the passive has an accusative after it. One case of this kind is where "*the part affected* is often put in the accusative after the passive voice."† This would be the construction, were the word *χειρας*, *hands*, supplied in the text under consideration; and there would be *no* "violation of grammatical usage."

The only difficulty which this view has to encounter in Luke 11:38, is that the word *χειρας*, *hands*, is not in the preceding context. But with this difficulty Mr. Hall's theory has, in no less degree, to contend. He perceived this, and endeavoured to avoid the toils which he had himself laid, by declining to be "tied down to grammatical nicety." He says, "It is doing justice to the meaning to say, without

* Buttmann's Gr. Gram. § 131, Note 3, and § 134, 6, Note 2.

† Bullion's More's Gr. Gram. p. 330, Obs. 4.

being tied down to grammatical nicety—'that he had not first *washed*,' or 'that he had not first *washed himself*.'"* Let this translation be analyzed.

"That he had not first *washed*." Washed what? *Washed* is an active verb, and must have an object expressed, or implied. Mr. Hall contends that the *hands* ONLY were washed; the theory therefore requires that we understand HANDS. But "he will not venture to stand upon that ground." "He is compelled to make the Bible give an uncertain sound; and he actually proposes to make it read with an ALIAS:"† "That he had not first *washed*," ALIAS "that he had not first *washed himself*." This is but a clumsy expedient to escape the gin after all. The idea is not at all changed by it. If Mr. Hall is correct as to the thing actually done, namely, that the *hands were washed* on such occasions, that is all that can be implied in the words "*washed himself*." He does not believe that the *whole person* was washed, though that is strictly the sense, when he supplies "*himself*." But he is not going to be "tied down to grammatical nicety." He only means "that he had not first *washed himself*, AS TO HIS HANDS." *Subaudit manus; he understands hands:* and this is the case with both his translations, and with his theory applied to both passages, Mark 7:4 and Luke 11:38. How dare he thus "*substitute his own invention for the word of God?*" as he charges upon Mr. Wolsey. Thus

* Bap. Er. p. 35. † Id. p. 33.

has he "infixed himself upon one of the forks of the trident" which he himself forged. And king James's translators are, by his theory, brought into the same predicament.*

If he will allow the Baptists the same freedom of translation which he finds it necessary to employ himself, they will find no difficulty in this view of the text, Luke 11 : 38. Surely, the same license which would authorize Mr. Hall to understand *hands*, or to predicate the *washing of the person* upon the simple washing of the hands, would authorize a Baptist to understand *hands*, or (if he claimed it, though none do) to predicate the *immersion of the person* upon the immersion of the hands. The second rendering, in both cases, exhibits a very great latitude of expression: the washing or immersion pertains strictly to the hands; but there is as much an immersion in the one case, as a washing in the other.

But for ourselves, we prefer the other horn of the dilemma; namely, that there was a custom among the Jews, to which allusion is here made, of literally immersing themselves when they came from the market, or place of public concourse. This is consistent with the very definite language employed in both texts (Mark

* It was very imprudent in them, if Mr. Hall's views are correct, to translate the word here. They ought to have *transferred* it, as they did elsewhere; thus (to use his own language) "leaving people to learn its meaning from the context for themselves;"—to "judge of its meaning from its use in the sacred writings."

7: 4, Luke 11: 38). It is consistent with the invariable meaning of the word *βαπτιζω*; but, in accordance with the plan of this essay, we defer insisting on the full force of the argument from the meaning of the word, till a more advanced stage of the work. It is consistent with the Jewish tendencies to multiply ceremonies; and add to the commands of God the traditions of men. On this subject, Mr. Hall has spoken into existence another dilemma, which shall here, by way of episode, have all the notice it merits.

He is commenting (p. 40) on Ecclesiasticus 34: 30, "He that washeth [baptizeth] himself from a dead body, &c." Referring to Numbers 19: 16, as illustrating the apocryphal text, he says; "The question then comes to this dilemma: either the Jews had *abandoned* this mode of purifying (viz. sprinkling) from a dead body, as specifically and minutely pointed out by God—or here was a BAPTISM BY SPRINKLING." We have already shown (p. 74) that the law *originally* prescribed an immersion. But we have moreover the authority of Jesus Christ for affirming—notwithstanding Mr. Hall says, "Carson is driven here to *assume*, and that without the least shadow or *pretence* of authority"—we have the authority of Jesus Christ, for affirming that the Jews "had abandoned" "many things" "specifically and minutely pointed out by God." The Saviour says, Mark 7: 8, &c., "For laying aside the commandment of God, ye hold the traditions of men. * * * And he said unto

them, Full well ye reject the commandment of God, that ye may keep your own tradition.* * * Making the word of God of none effect through your tradition which ye have delivered: and many such like things ye do."

Such were Jewish tendencies. And how perfectly in accordance with them was the custom, on returning from the market, or any public concourse, where they had been exposed to the polluting contact of the Gentiles and of things legally unclean, of immersing the whole body in water. And this practice, with them, was less cumbersome than may at first strike the mind, from the fact that such occasions of defilement would not frequently occur, and also from their loose mode of dress.

Here, then, in the seventh chapter of Mark, is a "history of Jewish customs," affording sufficient evidence of the practice in question. This evidence will be decisive when we come to insist on the meaning of the word *βαπτιζω*, in the 4th verse. But let us see whether "there is not a scrap of historical evidence" from some other sources, bearing on this point.—And please note the bearing of these quotations on the "immersion of cups and pots, and brazen vessels and couches," also.

The following, as cited by a number of authors, is from Maimonides.* "Wherever, in

* Maimonides, one of the most distinguished Jewish scholars, was born at Cordova, in Spain, in 1139, ..." He was physician to the Sultan Saladin, under whose protection he established a celebrated seminary at Alexandria. He wrote many

the law, washing of the flesh, or of the clothes is mentioned, it means nothing else than dipping of the whole body in a laver; for if a man dips himself all over except the tip of his little finger, he is still in his uncleanness." *Hilchoth Mikva* c. 1. § 2. And again: "Every one that is baptized [as they were on coming from the market] *must immerse the whole body.*" *Idem.* And again: "In a laver which holds forty *seahs* [about one hundred gallons] of water, every defiled man dips himself, except a profluvious man; and in it they dip all unclean vessels. A bed that is wholly defiled, if he dip it part by part, is pure. If he dip the bed in the pool, although its feet are plunged in the thick clay at the bottom of the pool, it is clean. What shall he do with a pillow or bolster of skin? He must dip them and lift them out by the fringes,"—sc. lest, being holden by the hand, the water should not gain access to every part. *Hilchoth Cailim c.* 26. These quotations are from the "words of the Scribes, the commands of the wise men," being a traditionary canon for purification, as cited by Maimonides.

History explains how the Jews understood the canon. Dr. Gale says, "We have frequent mention of the Hemero-baptists, who were so called from their practice of washing themselves in this manner (namely, as prescribed by the canon, i. e. by *immersion*) every day: as in

works. The Jews call him the *Doctor*, the *great eagle*, the *glory of the West*, the *light of the East*, and consider him inferior only to Moses." *Encyc. Americana.*

the Apostolic Constitutions, where it is noted, that unless they were so washed, they ate not: they are inserted in the catalogue of Jewish sects by Hegesippus; and Justin Martyr, mentioning several sects also of the Jews, names these among the rest, and calls them Baptists, from this signification of the word. These washings are what, in the Constitutions, are intended by daily washings, or baptisms, as may be further confirmed by that account given us of one sect of the Jews by Josephus. Tertullian, too, plainly intimates that the Jews used to wash their whole bodies, when he says, "The Jews daily wash every part of the body, yet they are never clean." Gale's Reflections on Wall's *History of Infant Baptism.* Let. iv. where the authorities are quoted.

Schneckenberger, p. 38, says: "The Jews *bathed* before entering the temple or the synagogues," quoting Philo, who uses the words *βαδιζειν—λουσαμενος φαιδρυνεται το σωμα,—bathing he purifies the body.* He shows that the Samaritan did the same—*lavare aquis corpus,*—were accustomed "*to bathe the body in water.*" "For this reason" he adds, "synagogues were erected by the side of rivers." Theophylact says, "purifying themselves *according to the custom,* by *bathing* and fasting" [*ἁγνισθεντες κατα το ἐθος λουομενοι και νηστευοντες*]. Philo says, "purifying their *bodies by bathings*" [*λουτροις*]. Tertullian, De Bap. 8, speaks of Jews "who bathed every day (*quotidie lavant*), because they were defiled every day."

Epiphanius says, the Hemero-baptists maintained that "one ought to be baptized every day *in water*" [*εν ὑδατι*]. Justin Martyr, Dial. cum Tryph. 80, says these Hemero-baptists were Pharisees, and (13, 18) combats their error, saying, "Isaiah did not direct you to go *into the bath* [*εις βαλανειον*], whom not even the sea could purify." The Babylonian Talmud, speaking of the purifications of persons and things, says, "nothing of the kind takes place without *immersion*" (טבילה).

Schneckenberger, p. 141, quoting the Talmud, says, "In proselyte baptism, the male, after circumcision, is led into the water, and *completely immerses himself in the water*. The female is led into the water up to the neck, and then *immerses herself in the water*;" and on page 145, he says, "The other ordinary lustrations of the Jews were performed in the same way."

When the early writers attempt an enumeration of the various Jewish rites of purification, they always distinguish immersions from sprinklings. The Apostolic Constitutions, 6, 20, enumerate "purifications, *incessant immersions*, sprinklings, expiations" [*καθαρισμους, συνεχη βαπτισματα, ῥαντισμους, ἁγνειας*]. The first word here would seem to be generic, including the three following species. *Baptisms* are particularly distinguished from sprinklings, &c. Theodoret, too, in his Com. on Heb. 9:10, *distinguishes* between baptisms, and purifications by sprinkling; "Unclean persons," he

says, "were *immersed, and purified by sprinklings.*" [ὁυτοι γαρ εβαπτιζοντο, και τοις περιῤῥαντηριοις απεκαθαιρουντο]. Surely he did not mean the same thing by these two forms of expression.

"Vatablus, a distinguished professor of Hebrew at Paris, for whom the Jews of his acquaintance entertained a very high regard," held the opinion which seems so well established by the above historical and critical references. He says, on Mark 7:4, Se totos abluebant, "They bathed themselves all over."

Grotius says, on the place, Majori cura se purgabant a fori contactu, quippe non manus tantum lavando, sed et *corpus mersando;* "They cleansed themselves more carefully from defilement contracted at the market, to wit, not only by washing their hands, but even by immersing their body."

Spencer, on the Ritual Laws of the Hebrews, says, E Judaeis nonnulli, puritatis accuratioris laudem ambientes, se totos in aquas frequenter immergebant; "Some of the Jews, ambitious for the credit of superior purity, frequently immersed their whole persons in water."

Rabbi Salmon, on Ex. xxix, says, "not only the hands and feet were washed, but the *whole body.*"

Starck, in his Hist. Bap. p. 8, says, "The baptisms with the Jews were not by sprinkling, but, in addition to washing the whole body, an entire immersion."

Bruce, in his Travels in Africa, vol. 4, p. 275,

mentions a fact which bears upon this subject. He discovered "an independent people in the west of Abyssinia called Falashas. The name signifies *exile*, and the state is called Falasjan. They have their own government which is allowed by the Nagush of Abyssinia, on condition of their paying a certain tribute. Bruce found there a Jewish king Gideon, and a queen Judith, and about one hundred thousand effective men." Enc. Rel. Knowl. Calmet, in his Dictionary, makes the following remark, quoting Bruce: "The Kemmont were once the same as the Falashas. * * * They wash themselves from head to foot on coming from market or from any public place; where they may have touched any one of a sect, different from their own, esteeming all such unclean." It would seem that this nation of Jewish exiles have preserved the custom of their countrymen in question.

These historical and critical notices of Jewish customs are taken chiefly from Robinson's History of Baptism, Ripley's Examination of Stuart and the Christian Review. They are not new to any man who has given his attention to this controversy with that candor which, ever having truth as its grand object, is willing to examine both sides of the question. Any minister of the gospel who is ignorant of them, is utterly inexcusable—and especially so, if he enlist as a controversialist on this subject. All of them go to show the *frequent* immersions practised by the Jews, both of persons and things;

several the *daily* and *special* immersions, on coming from the market, or a public concourse. Now, in the face of all this testimony, would it not have been more becoming in Mr. Hall to use some more qualified language, than "There is not a scrap of evidence in the wide world to show it?" Is he ignorant of these "records and traces of such a custom?" Or can they be set aside? Even if these evidences were of questionable authority, would there not have been an appearance of more candor and honesty in acknowledging their existence? And even if they could be rebutted and set aside altogether, would not a modest man show some deference to the opinions of such respectable critics, especially when, as Pædobaptists, their prepossessions and practice were all on his own side?

Our argument did not stand in need of historical support. It was fully established by the internal evidence of the passage. But, by these references to history and criticism, opposition is more directly met upon its own ground. The hideous dilemma which recently threatened our overthrow is now utterly ruined; and this scripture, emerging from the enchanter's mist, reads in full capitals, IMMERSION.

We come now to a consideration of the miraculous agency of the Spirit, represented in Scripture as the baptism of the Holy Ghost. On this subject, Mr. Hall discourses in this wise, (p. 70): "The mode, as indicated by the uniform figure, is *pouring*, *shedding forth*,

sprinkling, coming down *like rain*, or like *showers, falling upon.*" Referring to Acts 1 : 5, he says, "I will not stop to show *how grossly* this would sound, to alter it according to the proposal of our Baptist brethren, so as to make it read, 'But ye shall be *immersed* with (or in) the Holy Ghost." And elsewhere (Bap. Er. p. 43,) he says, "I need not speak of all the *startling* and *revolting* ideas obtruded upon the mind by the very thought of making 'baptized with the Holy Ghost,' read "immersed in the Holy Ghost.'"

But, pray, tell us what is startling or revolting in that thought. The answer seems to be implied in this remark—at all events, he has not "stopped" to give us any other—"The Scripture is not so gross as to speak of the Holy Spirit filling a room like a material substance, and thus *immersing* people." (p. 69.) But what is "*so gross*" in that mode of expression? Is it the idea of a "material substance?" Your forms of expression, "*pouring, shedding forth, sprinkling, falling upon*, all contain the same *gross* idea. They represent the third person of the Trinity as a material substance, no less than immersion does. And, according as Mr. Hall has defined his position, he would have us take these expressions *literally*: for he quarrels with Mr. Carson for insisting that there was an "immersion with the *emblems* of the Spirit." He said, "Christ did not say ye shall be baptized with the *emblems* of the Spirit. He said, 'ye shall be baptized *with*

the HOLY GHOST;' with the Spirit itself, not with its emblems." So then, Mr. Hall would have us understand that the "Spirit itself" was "*poured, shed forth, sprinkled,*" "as a material substance"—literally; for he spurns at figures and "emblems."

Query. Does Mr. Hall hold the doctrine of the real presence of Christ's body and blood in the eucharist? He has here adopted the Papist's argument for transubstantiation. The Saviour said, "This is my body," and, "This is my blood;" the body and blood themselves, not the emblems. So the Catholics argue, and so Mr. Hall argues.

It cannot, then, be the allusion to a material substance contained in the figure of immersion, which is so "revolting." The quantity implied in the figure, must be the *gross* idea which is so shocking—its "filling a room." So copious a supply is vulgar. Were the figure made to correspond with a little water in a basin, or in the palm of the hand, it would be unobjectionable. But filling a room! The thought is too gross to be entertained by a mind imbued, by education, with the more refined ideas of aspersion and affusion. Well, if the language of inspiration is not suited to some men's fastidiousness, we cannot help it: the Baptists are not answerable for that. They receive the Book just as God vouchsafed to indicate it, with reverence and gratitude.

The story of the day of Pentecost (Acts ii.) fully illustrates the baptism of the Holy Ghost.

"They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting." What filled the house? "The *sound*" replies Mr. Hall. That is, to say the least, a very unnatural idea. To speak of a sound, suddenly arrested in its expansive progress in the atmosphere, and wholly confined within definite, narrow limits, is certainly to impose upon the imagination the task of conceiving what has no counterpart in nature. But here the case is aggravated. There is "a *sound*"—"a sound from heaven"—a loud, roaring "sound, as of a rushing mighty wind:" but immediately it is pent up within the walls of a house; "it fills the house where they are sitting."

But, says some one, this event was miraculous, and not to be scanned by natural principles. True, this *baptism* was miraculous; but miracles are never wrought without a manifest object; and for the particular circumstance now under consideration, no object can be assigned. The baptism of the Holy Ghost had for its object the accomplishment of the most benign and glorious purpose of heaven towards men: but of what consequence to this miracle was it, that the "sound from heaven" should be imprisoned within the house, where they were sitting? The object was, certainly, not secrecy; for, immediately "this was noised abroad, and the multitude came together." Certainly, not to convince either those within, or those without, of the

reality of the miracle; they had other evidence sufficient. And besides, the disciples within could not have known, that the sound was not heard without; and the people without could not have known, that any sound was heard within. Will any one say, that the account does not affirm that the sound was *confined* to the house? But, we ask, of what importance is it to the narrative to specify the fact, that "the sound filled the house," if it were heard out of doors too? It would be the merest garrulity. The circumstance of "filling the house" in particular, must have a necessary connection with the end to be accomplished.

Is it not more rational to understand that the sacred penman, speaking of what was present to his inspired perception, referred to what he compares to "a rushing mighty wind," as "filling the house where they were sitting?" Human reason conducts us much more readily to this sense; and it will be found, by putting this question to plain men whose common sense is their commentary, that such, in perhaps every instance, is the idea they have imbibed from the passage. It concerns us not what, in its essential nature, that was which "filled the house." Such speculations may engage a presumptuous philosophy, whose impious scrutiny would explore the essential being of the Godhead. It is sufficient for us to know what God has revealed; "It filled all the house where they were sitting." Of course, those who were in the house are represented as covered, whelm-

ed, *immersed*. The circumstance of its *filling the house* thus finds a definite object connected with the design of the miracle. This *immersion* is the baptism of the Holy Ghost. The *pouring out*, *shedding forth*, is not the baptism, any more than the *pouring* of water into a bath is *bathing*.

Mr. Hall repeats here an objection to this view, which has had some currency. "Immersion," it is said (p. 69,) "has the act of dipping entering necessarily into the idea, as well as the act of covering." But as the disciples were in the house before the descent of the Spirit, the idea of dipping, or plunging, does not enter into the figure.

This objection finds no countenance in the usage of language. An English writer who should speak of a rock at the bottom of the sea as *immersed*, would hardly think himself using the word even in a figure, though the waters had rolled over the rock from the beginning of time. Besides, as motion is relative, it is not material to the *act* of immersion, whether the object to be immersed approach the fluid, or the fluid the object. Few would argue that the Egyptians, when the watery wall on either hand yielded and closed over them, were not immersed. At all events, it was a very *specific* application of water. Other words denoting motion, are used in the same manner. Take the verb *to enter*. It expresses the action of *going into*. Bear this in mind in reading Luke 9: 34; "While he thus spake there came a cloud

and overshadowed them: and they feared as they entered into the cloud." The "*cloud came*"—the motion was of the cloud; yet "they *entered into* the cloud."

The above view of the baptism of the Holy Ghost is in accordance with the language of Cyril of Jerusalem, Catech. 17: "For as he that goes down into the water and is baptized, is surrounded on all sides with water, so the apostles were baptized *all over* by the Spirit. The water surrounds the body externally, but the Spirit incomprehensibly baptizes the soul within."* And to the same view corresponds the opinion of the most distinguished critics and commentators, most of whom speak of the baptism of the Spirit as an overwhelming, abundant outpouring, copious effusion, &c., fitly represented in the figure of immersion.

"But who will pretend that all converted persons are immersed into the Holy Ghost, according to the manner in which (it is argued) the apostles were immersed on the day of Pentecost, by *pouring* the Spirit upon them till it *filled the room*, and so immersed them?" (Hall, p. 70.) Nobody, we reply. Those extraordinary outpourings of the Holy Spirit were limited to the apostolic age. They are part of the miraculous agency which God, in the economy of his grace, dispensed as auxiliary to the gospel ministry, in the infancy of his visible church. They were always followed by mirac-

* As cited by Prof. Stuart.

ulous results—the understanding of languages, speaking with tongues, prophesying, and working miracles. The ordinary *influences* of the Holy Spirit, in awakening and converting the sinner, and comforting and supporting the child of God, have continued in fulfilment of promise: but the *baptism* of the Holy Spirit ceased with the age of miracles. The assertion that "*all* converted persons are *baptized* with the Holy Ghost" (p. 59), is but an assertion: it has no sanction from the word of God. Paul, in 1 Cor. 12: 13, refers, specially, to those miraculous gifts of the apostolic age. "These gifts," says Macknight on 1 Cor. 12: 8—10, "continued in the church till the knowledge of the gospel became so general among the disciples, that the church could uphold itself by the exertion of the natural faculties of its members." Those Christians who pray for the baptism of the Holy Ghost, do not pray understandingly. They ask God to exhibit one of the most glorious displays of miraculous power, which man has ever been permitted to witness.

Another objection to immersion is drawn from the account of the baptism in the house of Cornelius, Acts 10: 47. Can any man forbid water that these should not be baptized, &c." Mr. Hall stated the objection thus: "His (Peter's) idea seems to be—not that they might be carried and *applied to the water*; but that the *water might be brought* and applied to *them*." (p. 94.)

Suppose a walled city which was supplied

with water from a fountain without the wall, should be besieged. The enemy erects a battery and mounts his cannon in a position to command the fountain, and shower his shots upon any one whose thirst may impel him to the water. Do the besiegers, by this form of hostilities, "forbid water" to the citizens? If they do, it is by keeping them away from the fountain. This objection is a quibble.

We are now called to contemplate those figurative allusions, in which the Scripture represents baptism as an emblem of the burial and resurrection of Christ. Rom. 6: 3, 4, "Baptized into his death," and, "Buried with him by baptism into his death." Col. 2: 12, "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead."

These passages have always been a source of infinite trouble to the adversaries of immersion. They have ever been compelled to ply "the laboring oar," and struggle to stem the cataract which truth, through this channel, pours down upon them. But vain their efforts of desperation. No ingenuity has ever been able to devise an interpretation which can, with any plausibility, be made to supersede the apostle's plain allusion to immersion, as symbolic of Christ's burial and resurrection.

One expedient is, to deny the resemblance of immersion to the manner of Christ's burial. We sometimes hear from the pulpit language like this: Though it be admitted that there is

in immersion a resemblance to our mode of burying, yet would a Jew have seen any allusion to burial in it? Jewish sepulchres, we are requested to know, were edifices above ground into which a man enters as into a house. Stephens lodged in a sepulchre in Petra. None but the *ignorant* and the *superficial*, would ever fancy any representation of Christ's burial in immersion!

This last is a charitable exclamation, because it contains no reflection on the *moral* nature—nor, indeed, on the *intellectual* NATURE; it only implies a deficiency of intellectual *attainments*. True, the whole body of the Baptists (and, as we shall show presently, the biblical scholars of all ages and nations except a few American controversalists) receive the brand; but they are called *fools* in the best possible sense,—not from original imbecility, but from contemptible acquirements. Or, perhaps, it is only designed to say "Raca," and not, "*thou fool.*"

So it appears, this mode of burial was not peculiar to the Jews. The Arabs, or Edomites (in whose country Petra was situated) interred in this manner; and so, we know, did the Greeks and other Eastern nations. Such sepulchres were more properly *oriental* than Jewish, as they were common in the East. However they may have been ordinarily constructed, that one in which Jesus was laid, was so low as to make it necessary to "stoop down" in order to look into it. John 20: 5. But does any one suppose that men of all conditions in the East were

provided with these expensive tombs? Although a "rich man," like Joseph of Arimathea, might hew out for himself a sepulchre in a rock; yet the millions, who were less favoured of fortune, could not provide for their ashes so costly a depository: they must lie down at the summons of death in a common, humble grave.

There is a curious exposition of these passages which is of recent American invention. Its design is to set aside, or open a way round, the plain emblematic import of gospel baptism as exhibited in these expressions of the apostle, by making *death*, not *burial*, the principal idea. "We are *dead* with Christ," says Mr. Hall, "and we must no more live to sin than a dead body must live. We are dead; and more—we are buried." This is orthodox: we are dead to sin by the converting grace of the Holy Spirit, before we may be buried with Christ in baptism. In this sense, every baptized believer "is dead, and more—he is buried." Thus, after laboring at the oar through the Old Testament, the Apocrypha, the Gospels and the Acts, to "render it probable" that baptism is an emblem of PURIFICATION, it is suddenly, on arriving at Romans 6: 4, discovered to be "a token of DEATH," *corruption* and *worms*.

This exposition is presented by Mr. Hall in the following language: "It is not the *mode* of the baptism that is referred to, but the EFFECT of the baptism:—'Our old man is crucified with him, that the body of sin might be destroyed;' 'that henceforth we should not

serve sin;" 'that henceforth we should be *dead* to sin:'" And this is the EFFECT of baptism. Does not this make baptism sufficient to salvation? What more is necessary to constitute us the heirs of salvation, than that, in the apostle's figurative language, "our old man be crucified, that the body of sin be destroyed, that henceforth we should not serve sin, that henceforth we be dead to sin?" If such is the EFFECT of baptism, it is not only essential, but the *only* thing essential to salvation. This is the issue of Mr. Hall's argument.

Query. Can any statement of the theory which makes "the dying the principal idea" in these passages, be made so as to avoid the same conclusion? Whatever be the end proposed in these texts, it is to be accomplished "*by baptism*," as the means, or "*in* baptism" as the act.* If *death* be the principal idea, the end proposed, is it literal or figurative death? If *literal*, then (although there is no scripture which says, "We are crucified with him *in baptism*") Mr. Hall's argument for "putting the believer to death in baptism" would proceed upon sound premises. If *figurative*, then the figure must be explained to mean "*death to sin.*" But he that is dead to sin is in a salvable state, a state of favor with God, and heirship of heaven. And, by the hypothesis, he is *baptized* into this state, brought into it "*by baptism.*"

* In Rom. 6: 4, ὑπο βαπτισματος; in Col. 2: 12, εν βαπτισματι.

Is there any path from the premises to a different conclusion?

We will here copy from the Christian Review some remarks which are precisely in point, as follows:

"We cannot forbear noticing here a novel interpretation of Rom. 6: 4, ['buried with him by baptism'] which is beginning to gain currency among certain American writers. It is gravely argued that Paul, in that passage, had no allusion to baptism. See Stuart on the passage and those who have copied from him. This is a discovery. The preceding quotations† from the early Fathers and from the later German critics, will show that none of them were blessed with this extraordinary illumination. It were easy to prove, that the biblical scholars of all ages during the whole period intervening between the Christian Fathers and the modern German school, have all of them groped their way in equal darkness. Here, then, we have the remarkable fact, that while two or three American controversalists,—in itself a suspicious circumstance—, invent a new interpretation for a passage that overthrows all their farfetched arguments in favor of aspersion in baptism, the whole host of learned critics, from Justin Martyr down to Winer, Neander, Olshausen and Tholuck, stand arrayed against them in an unbroken phalanx. Will it be believed that this portion of a book, written for the

† The order is here inverted. The quotations referred to will be found on subsequent pages.

common people (who, by the way, have never failed of apprehending the true sense of the passage), has been subjected to all classes of men in different ages of the world, in different nations and in all cultivated languages, for eighteen centuries, and that no man was ever found to open the seal and *dissect a figure*, until our enlightened opponents succeeded?

"We must not omit, in this connection, to mention a circumstance which sets the views of the early church in regard to the point under discussion, in a clear light. We allude to the fact that the great body of the ancient church reserved, except in cases of peril, all the baptisms of the year until the festival of the death and resurrection of Christ. If there were other times of baptism, they were regarded as less solemn and appropriate than the time of the Passover, or Easter. Now, the whole ground of this universal practice was, that Paul, in their view, declared baptism to be an emblem of death and the resurrection.—Augusti, 2, 7, says, 'From the earliest times, this day was selected for baptism, as special importance was attached to baptism into the death of Christ.'—Here the act speaks louder than words."

The "quotations from the early Fathers" above referred to, are the following:

Hermas, Pastor, 3. "Men descend into the water bound to death, but ascend out of it sealed to life."

Justin Martyr in his Quæstio, 13, 17, says:

"We represent our Lord's sufferings and resurrection by baptism in a pool—*κολυμβηθρα.*"

Apostolic Constitutions, Lib. 3, c. 17. "Baptism relates to the death of Christ: the water answers to the grave (*αντι ταφης.*); the *immersion* [*καταδυσις katadusis*] represents our dying with him; the *emersion* [*αναδυσις, anadusis*] our rising with him."

Clement of Alexandria, Mystagog, 2. "You were led to a bath, as Christ was conveyed to the sepulchre, and were thrice immersed to signify Christ's three days' burial."

Basil the Great, De Spiritu Sancto, 15. "By three immersions we represent the death of Christ"—"the bodies of those that are baptized are, as it were, buried in water (*ενθαπτεται τω ὑδατι*").

Gregory Nyssen, De Bap. Christi. "Coming to the water, we conceal (*εγκρυπτομεν*) ourselves in it, as the Saviour concealed himself in the earth." And again, Orat. Cat. 35, "Being thrice overwhelmed in the water and again raised from it, we imitate the burial and resurrection of Christ." And again: "All the dead are buried under ground, instead of which water is used in baptism."

Chrysostom, 25 Hom. on John, often quoted. "When our heads* enter the water, as a tomb,

* Would any one, who had not a purpose to serve, infer from such an expression of this, that Chrysostom regarded the "*dipping by the head*" as baptism? Yet, it is on the strength of such expressions that Mr. Hall, citing Dr. Pond, appends the following note to p. 98 of his work: "Jerome speaks of a mode of

the old man is buried, and, plunging down, is wholly concealed all at once"—*και καταδυς κατω κρυπτεται ὁλος κἀθαπαξ.*

Theodoret, on Rom. 6:4. "Baptism is a type of our Lord's death;" and on Heb. 6:2, "In holy baptism, we receive the type of the resurrection."

Theophylact, on Col. 3:1. "Baptism typifies by *immersion* the death, by *emersion* the resurrection of Christ."

John Damascene, Lib. 4, c. 9. "Baptism represents (*δηλοι*) the death of our Lord;"—"it is a type (*τυπος*) of his death;"—"the first baptism was the flood;"—"the old man was entirely buried in the water."

Ambrose, De Sacramentis, 2, 7. "You immersed yourself, (mersisti), that is, you were buried."

Dionysius Areop. De Eccl. Hierarchia, 2. "The total concealment in water (*ἡ δι ὑδατος ὁλικη καλυψις*) fitly represents Christ's death and burial."

Leo, bishop of Rome, Decret. 9. "Trine immersion represents the three days' burial of Christ."

Fourth Council of Toledo, Can. 5. "The immersion in water (in aquis mersio) is, as it were, the descent into Hades, and the emersion from the water, the resurrection."

Photius, quoted by Oecumenicus on Rom. 6:4, and Athanasius, Quæstio 94, give the

baptism as common in the ancient church, which was, not to dip the whole body, but a '*thrice dipping of the head.*'"

same explanation. So also do the bishops Gelasius, Gregory and Pelagius, in their rituals.

Prof. Stuart quotes the following from Chrysostom, Hom. 40, on 1 Cor. i. "To be baptized and to submerge (καταδυεσθαι *kataduesthai*), then to emerge (αναδυειν *anadeuein*) is a symbol of the descent to the grave, and of the ascent from it."

We will pause here in our quotations to drop a note for those who think it necessary to describe to us "Jewish sepulchres." The above allusions to the emblematic import of baptism, are taken principally from the Fathers of the *Eastern* church. They were among the clergy at the head of those bodies of Christians, who dwelt among those eastern tombs; and whose associations, connected with those symbols, were all formed upon the eastern mode of burial. Surely, if these men, and the congregations to which they preached, and the people for whom they wrote, recognized the fitness of the symbol, we need inquire no farther about their mode of burial. Even after the ordinance was corrupted, and trine immersion introduced, a circumstance connected with Christ's burial was laid hold of to induce the churches to give it countenance, and "fulfil," as Tertullian expresses it, "somewhat more than our Lord has decreed in the gospel." To resume our quotations:

"To these passages from the Christian Fathers," continues the writer from whom we quote, "we subjoin the testimony of some of the modern German critics. We bespeak particular at-

tention to these, not only on account of their impartiality, as they have no interest in the controversy, but on account of their being the very highest authority in language and antiquities.

"Neander, in his Church History, vol. 1, part 2. p. 361, says: "Baptism was originally by immersion; to this form various comparisons of the apostle Paul allude."

"Tholuck's Romans, ch. 6, v. 4. "In order to understand the figurative use of baptism, we must bear in mind the *well known fact*, that the candidate in the primitive church, was immersed in water and raised out of it again." In his manuscript Lectures on Col. 2: 12, he says: "The candidate was immersed, and not sprinkled as with us."

"Winer, in Manuscript Lectures on Christian Antiquities, says: "In the apostolic age baptism was by immersion, *as its symbolical explanation shows.*"

"Prof. Lange, on Infant Baptism, of 1834, p. 81. "Baptism in the apostolic age was a proper baptism,—the immersion of the body in water." "As Christ died, so we die (to sin) with him in baptism. The body is, as it were, buried under water, is dead with Christ; the plunging under water represents death, and rising out of it the resurrection to a new life. A more striking symbol could not be chosen."

"The author of the Free Inquiry on Baptism, speaking of Rom. 6: 4, and Gal. 3: 27, says: "What becomes of all these beautiful symbols, when, as at the present day, baptism is administered by pouring or sprinkling?"

"Bloomfield, in his Critical Digest on Rom. 6:4, says: "There is here plainly a reference to the ancient mode of baptism by immersion; and *I agree with Koppe and Rosenmuller that there is reason to regret it should have been abandoned*, in most Christian churches, especially as it has so evidently a reference to the mystic sense of baptism."

The testimony of Prof. Stuart shall conclude these quotations. He says, "Most commentators have maintained that *συνεταφημεν*" [*sunetaphemen*, rendered "We are buried," Rom. 6:4,] "has here a necessary reference to the mode of literal baptism, which they say was by *immersion*."

To find our views approved by such authorities, is calculated to administer one solace under the mortifying reproach of our ignorance. There is a long train of those who have hitherto been regarded as illustrious for their learning and wisdom who share our reproach, and are convicted of being as ignorant and superficial as we are. We are content to adhere to an interpretation so accordant to the dictates of common sense, especially when we know it has been transmitted through a succession of such men, embracing nearly all the biblical scholars of Christendom, from the apostolic age down to our own.

These selections have been made with strict reference to the point under review, namely, *baptism as an emblem of Christ's burial and resurrection*. But they serve a double purpose. Independently of the figure, they prove that

immersion was the primitive practice. Had quotations shewing this latter fact simply been admitted, the list would soon have swelled beyond our limits. In view of them, Prof. Stuart's language expresses an inevitable conclusion. "I know," says he, "of no usage that seems to be more clearly and certainly made out. I cannot see how it is possible for any candid man, who examines this subject, to deny this."

What remains of Mr. Hall's "Mode of Baptism" demands, at most, but a very summary notice. On 1 Cor. 10:2, where the apostle says, "The Israelites were all baptized unto Moses in the cloud and in the sea," we will give the lucid exposition of Prof. Stuart. He says, "The reason and ground of such an expression must be, so far as I can discern, a surrounding of the Israelites on different sides by the cloud and by the sea, although neither the cloud nor the sea touched them. It is therefore a kind of figurative mode of expression, derived from the idea that baptizing is surrounding with a fluid." Again he says, "The cloud on this occasion was not a cloud of rain; nor do we find any intimation that the water of the Red Sea *sprinkled* the children of Israel." Mr. Hall (p. 89) has found such an intimation in the 77th Psalm, though the psalmist, it appears, has not placed the verses quite in the right order. The context is improved, so as to favor this intimation, by carrying back the 20th verse and inserting it before the 15th. But Mr. Hall's dogmatism is extremely light in the scale, against Prof. Stuart's reasoning.

Two objections to immersion are still, by some inveterate mental frailty which it seems no refutation can reach, founded on the baptism of the three thousand converts on the day of Pentecost: 1, The want of water; 2, The want of time. With respect to the first, it is sufficient to remark,—without consulting the geography of Jerusalem and its vicinity for brooks and pools,—that any argument which assumes that in and around a populous city, such as Jerusalem then was, there was not water enough for the purpose of immersion, contains its own refutation.

With respect to the second, the want of time, Mr. Hall may be reminded that the result of a "mathematical calculation" depends very much on the data. There were *twelve* apostles, not *eleven*, as he says. Matthias had been previously "numbered with the eleven apostles." Acts 1:26. There was time enough for these twelve to administer the ordinance to the whole number. The fact is so often repeated as to have become familiar, that Chrysostom, with the assistance of the clergy of his own church (*τον κληρον ἁπαντα τον συν ἐμιν*) immersed, on the great sabbath of the Easter festival, April 16, 404, three thousand catechumens. And in 496, Remigius, bishop of Rheims, assisted by his presbyters, immersed, *in one day*, Clovis and three thousand of his subjects. The early historians set it beyond doubt that these were immersed, by saying that "*the bishop raised the king up out of the water.*" And Otho, the apostle of the Pomeranians, seems (although

the account is less definite) to have immersed more, in a single day than either Chrysostom or Remigius.*

However, as on the day of Pentecost, "they were all with one accord in one place," the seventy who had been specially commissioned by the Saviour, Luke x, were there to aid in the administration if necessary. This would have made *eighty-two* administrators—a material difference in the data for a "mathematical calculation."

But it is the opinion of Dr. Adam Clarke and others, that the three thousand were not all baptized in one day. "As Dr. Stark, court preacher at Darmstadt, well remarks, p. 9, of his History of Baptism, 'In the history of those converted by Peter's preaching on the day of Pentecost, there is nothing which compels us to infer, that all these were baptized on the spot, and on the same day, which is taken for granted by all who would prove sprinkling from this passage.'"†

We are utterly at a loss to conjecture what data are assumed in the problem of John's Baptism, from which it is demonstrated that "immersion was physically impossible." (Hall, p. 80.) If such data exist, Mr. Hall would have greatly increased the strength of his argument by producing them.

Commenting on the case of the jailor, (Acts

* Christian Review, March, 1838, which gives the authorities; Chrysostom, Palladius, Neander, Augusti, Rheinwald, Gregory of Tours, Paulus Emilius, Schroeckh, Brenner.

† Idem.

16: 19—34) Mr. Hall has produced a string of assertions which, if dogmatism in its most convincing form could pass for argument, would be irresistible. After having stated that "it is urged there might be a bath in the prison," he proceeds to say,

Assertion 1: "But this ground is now very generally given up."

Assertion 2: "Then he (the keeper) brought them out of that (viz. the *inner* prison) into the more common part of the prison;—not out of doors abroad."

Assertion 3: "In this prison proper, the baptism was performed."

Assertion 4: "The Jailor's *house*, i. e. his dwelling apartments, was doubtless attached to the prison."

Assertion 5: "There was no going abroad at all."

From these *five assertions* he jumps to the conclusion, "that there was no immersion"—only "a simple, common baptism by sprinkling or pouring."

Suppose we canvass these assertions a little. The first is, "But this ground (namely that there may have been a bath in the prison) is now very generally given up." What is the evidence of this? Is it that "a way for immersion is found out even without a bath in the prison"? The inference does not follow from the premise. It is not a logical inference that one way "is given up," because "another way is found out." The true state of the case is, this account admits two alternatives, by either

of which it coincides with the rest of the Bible, in proof of immersion only as baptism.

1. There is a strong probability that there was a bath in the prison. This probability would amount almost to a certainty, if Mr. Hall's *4th assertion* given above, were fully confirmed. If "the jailor's dwelling apartments *were* attached to the prison," there is hardly room to doubt (in view of the climate and custom of the country) that a bath was provided within the prison for the convenience of his household, even though no such humane regard were shown to the health and comfort of the prisoners. In that case, *assertion 3d* might be true, namely, "In this prison proper, the baptism was performed."

2. The order of events gives countenance to the opinion that the baptism was performed without the prison. The keeper "brought them out" of the prison; "and they spake unto him the word of the Lord, and *to all that were in his house.*" Note, this preaching was "*in the house.*" The baptism was then administered, after which "he (the jailor) brought them into his house." Now, we take it as a point not to be debated, that they could not have been *brought in* unless they *were out*, and that, after preaching *in* the house, they would never have been *out* unless they had gone out or been carried out. Here comes in the "argument" which, just as Mr. Hall has stated it, *is* "unanswerable"—"Why take the candidates abroad at all in the night, if they might have been baptized by sprinkling within?"

Now note here, that if the jailor's house *was not* connected with the prison, they certainly *were* "taken out of doors abroad," to perform the baptism: if it *was*, their object in going out of the jailor's "apartments" after the preaching, must have been to go to the bath "in the more common part of the prison." But, in either case, immersion only could render it necessary to go out of the house.

For the *second assertion*, namely, "He brought them—not out of doors abroad," Mr. Hall seems to have cast about for a reason; but could find no better than this: "For we see that he was ready to kill himself when he supposed the prisoners had escaped." Yes, "when he supposed they had *escaped*;" but when he found they had not, though the prison doors were open, what occasion had he for vigilance? What need of bolts or bars to secure such prisoners? Convinced of their holy character by the influence of the Spirit on his own heart, what hazard did he perceive in taking them abroad if it were necessary, in order to comply with their instructions?

The *fifth assertion*, namely, "There was no going abroad at all," is followed up by this remark: "Paul would not go out upon leave till the magistrates came and fetched him out." Paul would not be "thrust out privily." He would not be smuggled out of the city, so as to leave the impression upon the public mind, that he had broken jail and escaped, a fugitive from justice. What has that to do with a question whether, in the faithful discharge of his duty

as a minister of the gospel, he went abroad to preach and baptize, and then returned to his prison? Shame upon such cavilling!

So the bath is not given up; and if it were, the substitute does not fail; and according to the proper rules of argument, we are entitled to have it granted, on any rational ground—that here was an IMMERSION.

With regard to Paul's baptism, recorded Acts 9:18, Mr. Hall assumes, that Paul must have received baptism in the very room where Ananias found him, and asks, "What pretence for a bath in this inner chamber?" Paul, it seems, was too "weak with fasting" to go out into the court, or even an adjoining apartment, had there been a bath there, to say nothing of getting to one of the adjacent rivers of Abana or Pharpar. 2 Kings 5:12. There was abundance of water at Damascus, and Ananias had *time* enough to do the Lord's bidding; but the difficulty was to get the candidate to the water. There is some insurmountable obstacle always in the way of immersion!

Here Mr. Hall "rests under the second inquiry:"—Not however till he has produced the usual Pædobaptist chapter of history, in which he comprises, in brief, all the support to the cause he advocates, which can be wrung from the Christian Fathers. He gives the head of the chapter in these words: "The sick and feeble were baptized by affusion or sprinkling." After citing two or three examples ranging under this head, he adds, "Many *such cases* are all along incidentally recorded." Be they

many or few, they are all *such* cases—cases of "*danger of death* or other *pressing necessity*."

This introduces the subject of *clinic baptism*, or baptism of the sick and bedridden. The subject is too extensive to be fully exhibited here. The case of Novatian referred to by Mr. Hall and all other Pædobaptist writers who venture upon the "historical argument" at all, is so well selected that we may examine it here, and then say to the reader *ab uno disce omnes*, from one instance, learn all.

This case is mentioned by Eusebius. "Literally translated, it reads thus:—'Who, assisted by the exorcists, (having fallen into a dangerous disease, and being supposed near to death), received [ ] *being poured round* (*περιχυθεις*, *perichutheis*) on the bed on which he lay; if indeed it is proper to say that such an one could receive [ ].' There is no word in the original for *baptism*, nor is it at all certain that this word ought to be supplied; indeed there is the strongest probability that it ought not to be, for *baptism* when Eusebius wrote, *literally* meant immersion; and consequently there was a manifest reason for omitting the word altogether. The sense would be given by inserting after 'received,' *the ordinance*, or some word of like import. This passage is proof that in the time of Eusebius,* baptism was still understood to describe an *act*, as well as to designate a *rite*, and therefore Novatian could not be said to be *baptized*. The

* Eusebius lived in 315.

following is a translation of the note of Valesius on the word περιχυθεις, *poured about*:—'Rufinus rightly translates this, *perfusum* (poured about). For those who were sick were baptized in bed; since they could not be immersed by the priest, they were only poured around (*perfundebantur*) with water. Therefore, baptism of this kind was not customary, and was esteemed *imperfect* as being what appeared to be received by men laboring under delirium, not willingly, but from fear of death. *In addition, since baptism properly signifies immersion, a pouring of this sort could hardly be called baptism.* Wherefore *clinics* (for thus were they called who had received baptism of this sort) were forbidden to be promoted to the rank of the presbytery, by the twelfth canon of the council of Neo-Cæsarea.'

"Nothing can be more striking as evidence of immersion being deemed the only legitimate baptism, except in cases of the greatest emergency, than the expression used by Eusebius, περιχυθεις, *poured about*, clearly an application of water generally to the body."* "Let it be observed that even in clinic baptism, an effort was made to *imitate*, as far as possible, the act of immersion. It was not the aspersion of a few drops of water on the face, but pouring water all around the body, as the words περιχυθεις and *perfusus* show."†

Cornelius, bishop of Rome, in Eusebius' Ch. Hist. 6. 43, makes the following remark upon

* Hinton Hist. Bap. p. 165. † Christian Review.

this same case; "Novatian was baptized by affusion, while sick in bed, *if it is proper to say such an one was baptized.*"

The early history of the church affords abundant evidence to confirm the inferences which flow from these extracts. We learn that a ceremony was performed upon the sick who desired baptism, what that ceremony was, and how it was estimated.

1. It was performed only upon the sick and those in extremity, and was not introduced till the doctrine of the necessity of baptism to salvation had obtained in the churches. This doctrine lies at its foundation. We subjoin some authorities on this point.*

Neander, vol. 1, p. 361, remarks; "*Only with the sick* was there an exception," in regard to immersion.

Winer, in his lectures on Archæology, in manuscript, says; "Affusion was at first applied *only to the sick*, but was gradually *introduced* for others after the seventh century, and in the thirteenth became the prevailing practice in the West. But the Eastern church has retained immersion alone as valid."

Von Cöln, in his new edition of Munscher, and also Munscher himself, observe; "*Only with the sick* was baptism administered by aspersion."

Stroth's Eusebius, vol. 1, p. 506. "Baptism was administered to those *on beds of sickness*

* From the Christian Review.

by sprinkling and pouring; in other cases it was at that time by immersion."

Gieseler's Ch. Hist., Ger. Ed. vol. 2, p. 274. "*For the sake of the sick*, the rite of sprinkling *was introduced.*"

Du Fresne's Lat. Glossary, on the word *clinici*; "From the custom of baptizing by *pouring or sprinkling the sick, who could not be immersed* (which is properly baptism), *was introduced* the custom which now prevails in the Western church."

Rheinwald's Christian Archæology, p. 302: "Baptism was administered by immersion, *only in cases of necessity* by sprinkling."

2. It was, as nearly as possible, an imitation of immersion. The candidate was, *poured about* (περιχυθεις):—water was poured all over the body. This innovation grew, at a later period, into sprinkling.

3. It was not regarded as proper baptism, nor did it entitle the subject to all the privileges of one regularly baptized. "*A pouring of this sort could hardly be called baptism,*" says Valesius. "Wherefore they were forbidden to be promoted to the rank of presbyters."

Baronius observes of cases of this kind; "Those who were baptized upon their beds were not called *Christians*, but *clinics.*"*

"Magnus inquired of Cyprian (see Epist. 76) whether persons thus baptized 'were to be regarded as *legitimate Christians*, inasmuch as they were not *bathed* in the salutary water, but

* Quoted by Hinton from Annales Baronii.

poured about,' (eo quod aqua salutari non loti sunt, sed perfusi). Cyprian is not prepared to give a decisive answer, but expresses his opinion, and says each one must settle this question for himself. His own views are thus stated; 'When there is a *pressing necessity*, with *God's indulgence*, the holy ordinances, though *outwardly abridged*, confer the entire blessing upon those who believe.' (Necessitate cogente, et Deo indulgentiam suam largiente, totum credentibus conferunt divina compendia.)

Now, "it is natural to inquire why affusion, if it was of apostolic origin, should be limited to the sick? What objection could there be that any one in health should be so baptized?—What need of any '*urgent necessity*' or (what is still more strange) '*divine indulgence*,' in order to make it pass? What does Cyprian mean by that *antithesis* of an *abridged* form but *total* result? In his time, antiquity had not thrown sufficient obscurity round primitive usages, to have it enter his thoughts that the apostles *must* have sprinkled for want of water in some cases, and of time in others."*

The conclusion, therefore, of the "argument from history," may be expressed in the language, with a little variation, in which Mr. Hall introduces it. "That immersion was early" [as the apostolic age], "and extensively" [as the prevalence of Christianity], "practised, is certain. That it *was* considered essential, is also certain. The practice was" [in the

* Christian Review.

apostolic age, and the age immediately succeeding] "invariable." And this we "propose as indubitable."

"Here Mr. Hall rests," *ipso facto*, "under the second inquiry;"—and as the third is but a loosely bound bundle of inferences from sophisms already sufficiently exposed, and principles shown to be unsound, we need delay our conclusion no longer. We have now followed him through the New Testament. We again disclaim all participation in the search which has been made for a sacred use of terms in the Bible. When God condescends to speak to men, he speaks in the language of men. Those purposes of mercy which inclined him to reveal his will, required no mysticism—no heterogeneous blending of revelation and concealment. But suppose a "*sacred use*" had been presumptuously admitted, what would the admission have availed the adversaries of immersion? Nothing. In every passage which has been produced, or can be, from the New Testament and from the Old, as well as from the classics, βαπτιζω has but the one constant meaning, TO IMMERSE. And we will here state a problem for the solution of any student of the Bible: Take the word IMMERSE and its synonyms, and substitute one of them for *baptize*, in every passage where *baptizo* occurs, throughout the Bible; you will always make good sense. Take any other word and its synonyms, and substitute in like manner; you will, in numerous places, make nonsense.

But we are just now reminded that this evi-

dence of the New Testament avails us nothing. After the sacred writers have been called to the witness box, after we have heard the testimony of Matthew, and Mark, and Luke, and John, and Paul, it is unceremoniously rejected. Hear Mr. Hall: "Had they all" [namely, *Christ and his disciples*] "*been baptized by immersion*, IT WOULD NOT BIND US TO AN IMMERSION."! ! And the drift of his "third inquiry" is to show, that, "*On the supposition that the early disciples always baptized by immersion, that mode*" *is* NOT ESSENTIAL! ! pp. 107, 108.

The question is pertinent here, though it seems rather late to ask it: What has the "expositor of the law of baptism" been seeking? On what errand has he gone through the New Testament? What business has led him from one to another of the baptismal scenes? Was it a mere idle curiosity? Or was his business as indefinite as he would make the ordinance and import of baptism? It is curious, and almost unaccountable to see him, and his brethren in the ministry who adopt his views, in discussing the subject, turn round in successive stages of their progress, and demolish with a blow what they have been laboring with every resource to upbuild. Commencing with the indubitable proposition, expressed or implied, "The whole question turns on the meaning of the word *βαπτιζω*," we see them enter upon an examination of the Lexicons and Classics, with a view as we suppose of settling the question legitimately there: but we are at length informed, that nothing can be inferred from the

classical meaning of the word to help the decision of the question. "If it should be proved indubitably," says Mr. Hall, (p. 13). "that the word *Baptizo* in classic Greek means only to *immerse*;—to immerse the subject *wholly*; this would not settle the question." We then listen to a number of quotations, and what, at the time, we suppose are intended as arguments, drawn from the Septuagint and Apocrypha: but we learn in conclusion that no progress has been made yet; it is still an open question. We follow with eager attention through the New Testament; but are surprised, having arrived at the end, to hear the declaration, that all the examples of the New Testament—the pattern of Christ, and the invariable practice of his apostles—have no authority in settling the question. It is, then, still an open question. Where shall we go now to decide it? If to follow it from the beginning of the *Greek* classics to the end of the New Testament, still leaves it an open question, where, when, by whom shall it ever be set at rest?

Such seems to be the extremity, to which we are driven by this chain of denials. But perhaps we misapprehend them. Perhaps it is meant to be understood, that the question is settled *indefinitely*: or, that it is *definitely* settled that the ordinance is *indefinite*,—that it is *any* application of water. We have sufficiently disproved that. But on what *grounds* is it *claimed* to be proved? No other grounds have been occupied but the Classics, the Septuagint, the Apocrypha and the New Testament: and if

we have rightly understood the declarations successively made, that on neither of these grounds—always including the preceding—can the question be settled, we are a little puzzled to conceive where, or how, it has been decided that the rite of baptism is *indefinite*, that is, implies a *generic* application of water.

Our misapprehension (if we have misapprehended) must lie in this: It was meant by these successive denials, that if on *any* or *all* of these grounds, it should appear that *immersion only is baptism*, that *would not* settle the question; it would still be an open question. But if, on *all* or *any* of these grounds, it should appear that *pouring*, *sprinkling* or *any indefinite* "*watering ceremony*" is baptism, that *would* settle the question. In other words, if it should appear from the Greek Classics, from the Septuagint and Apocrypha, and from the New Testament, as shown by the practice of Christ and his apostles, that *to immerse* is the only meaning of *βαπτιζειν* [baptize], that *would not* settle the question; but if from all or any of these sources, it should appear that *βαπτιζειν* is *generic* in its sense, and means *any* application of water, that *would* settle the question. An impartial judge would not pronounce this quite an equitable adjustment of the grounds of controversy; but it corresponds exactly with the position taken as formerly mentioned with respect to Christ's example. See page 89 of this essay.

We are prepared to hear men who thus arrogate to themselves all the grounds of reasoning,

deny the possibility of proving that immersion only is baptism, (p. 113) and even profess their "belief that all men are unable to make out a clear case of baptism by immersion in the New Testament." (p. 94.) If to show that the invariable meaning of the word used to designate the rite of baptism, in the Greek Classics, in the Septuagint, in the Apocrypha, in the Hellenistic Greek of Josephus, is TO IMMERSE;—if to add the example of Christ himself, the uniform practice of his apostles and of the primitive church;—if all this evidence does not prove that *baptism is immersion*, we may freely acknowledge we cannot prove it. But if we will allow the infidel to make a similar adjustment of the grounds of argument in his own favor, he will easily prove that the Bible is a fable, that the Saviour was an impostor, that there is no God! Every man has a duty to perform to aid in detecting this gunpowder plot, which if carried into full and successful execution, must blow up all the grounds of ratiocination, make havoc of all the laws of belief, shatter the citadel of truth, and drive men to atheism.

PART III.

THE ARGUMENT FROM THE CLASSICS AND THE ARGUMENT FROM SCRIPTURE COMBINED.

WE have endeavoured, in this essay, to keep the two parts, as far as possible, distinct and independent of each other. In the view of enlightened and unbiassed reason, the determination of the classic sense of βαπτιζω places the question beyond further controversy. Having ascertained that, we had a right to employ it to silence every objection subsequently raised. One demonstration of a theorem is sufficient to determine the principle it involves; we are not obliged at every recurrence of the principle to repeat the demonstration, or find out a new one.

This right was ours by the immutable laws of sound logic.* But we have not claimed it.

* Mr. Ewing endeavoured to attach the "*sacred use*" to the word rendered "*burying*" in English, in order to evade the stubborn force of those passages which make baptism an emblem of Christ's burial. Noticing this evasion, Mr. Carson says, "*Burying* in the Scripture meaning, must be the same as *burying* in the common meaning; otherwise the Scriptures are not a revelation. *This is a canon—a canon which is self-evident.* If the Scriptures do not use words in the sense in which they will be understood by those who speak the language, they

We have met every objection on the ground where our antagonists placed it, always in full confidence of the result.

But we shall now claim for the argument this its suspended right. In addition to the evidence internal, circumstantial, and historical, which we have adduced upon each text of Scripture as we followed up the search for a "*sacred use*," which evidence has always proved immersion, we now claim that the meaning of *βαπτιζω* in these passages and in every passage is *to immerse*, only to IMMERSE. The New Testament, accurately translated, reads: Matt. 3:6, "And were *immersed* of him in Jordan": verse 11, "I indeed *immerse* you in water*** he shall *immerse* you in the Holy Ghost and in fire:" Mark 1:9, "Jesus—was *immersed* of John in Jordan:" Mark 7:4, "And when they come from the market, except they *immerse*, they eat not"—"the *immersion* of cups and pots, brazen vessels and tables:" Acts 2:41, "Then they that gladly received the word were *immersed*:" Acts 9:18, "And he received sight forthwith and arose and was *immersed*:" 8:38, "And they went down both into the water *** and he *immersed* him:" 8:47, "Can any man forbid water that these should not be *immersed*, who have received the Holy Ghost as well as we?" 16:33,—"And was *immersed*, he and all his, straightway:" Rom.

do not instruct, but mislead. I overturn the whole system, then, by taking away the foundation on which it rests. It assumes what is not true in any instance."

6 : 3, 4, "*Immersed* into his death," and, "Buried with him by *immersion* into his death:" Col. 2 : 12, "Buried with him in *immersion*, wherein also ye are risen with him, &c.:" And the commission given by our Lord Jesus Christ to his apostles, on his ascension day, is "Go teach all nations, *immersing* them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28 : 19.

If Mr. Hall thinks it necessary to present an illustration of this last command of the Saviour (so plain in itself that no illustration can make it plainer), he must invent some comparison more definite in its terms than "Go down from Jerusalem to Jericho." *Go* is a generic term: and that command would be obeyed by *going* in a chariot, on foot, or "riding an ass' colt." The command is simply and indefinitely, "*Go*." A similar remark applies to the celebration of the Lord's Supper to which he alludes, and to which Pædobaptists are fond of alluding, as a case parallel with baptism. The case is not at all parallel. The command is "Take, eat," and, "Drink ye all of it." The manner and circumstances of the observance constitute no part of the command. Obedience is rendered by simply *eating* and *drinking*—partaking of the sacred emblems. Whether it shall be in the night or daytime, in an upper or lower room, in a reclining, sitting, or kneeling posture, is not prescribed in the institution of the sacrament.

But the command of Christ enjoining baptism, is *definite* to both administrator and candi-

date; "*Immerse*," and, "*be immersed.*" "Teach all nations, *immersing* them:" "Believe and *be immersed.*" This command is not fulfilled by *pouring*, *sprinkling*, or *any* indefinite *application of water*. "A sprinkled Christian," as the Greeks called the Romans, is not a baptized Christian. The command enjoins IMMERSION. That is the invariable import of the word βαπτιζω, which alone is used to express the command. And all the example of the New Testament, every allusion to the rite in the sacred Scriptures, is illustration, clear as a sunbeam, how those who were inspired by the Spirit, understood the mind of the Spirit in regard to baptism. The evidence from these two sources combined, is sufficient to satisfy any mind in which exists no bias unfavorable to the convictions of truth, that IMMERSION ONLY IS BAPTISM.

CONCLUSION.

Do not, then, lay aside the commandment of God and hold the tradition of men, and with solemn mockery offend his presence in the sanctuary with a spurious ordinance. Do not charge him with being a hard master, a tyrant, imposing "a yoke of bondage," exercising "a ruthless despotism," and arbitrarily commanding what, in some circumstances, cannot be obeyed. There is no quarter of the inhabitable globe, where immersion cannot be, without inconvenience, performed. In every climate, from the

frozen regions of Greenland to the burning tracts of sandy Africa, the ordinance is, in fact, administered in this, its primitive, scriptural purity.

It is for those who make salvation dependent upon baptism, to swell with pathos for "the many that are sick; the many that are in such a state of health that they cannot go abroad—much less go and be immersed,—especially in winter, without endangering their lives." (p. 114.) When such cases occur, baptism is not a duty. Individuals, in such a state, cannot attend the stated worship of God in the sanctuary, which is the duty and privilege of the Christian as much as baptism is. We might deplore their hard lot in this respect, with as much propriety as in that of baptism; but in so doing, we should repine against God, and cast censure upon his dealings with the children of men. His requirements never clash with the dispensations of his providence. "He will have mercy and not sacrifice." Under such circumstances, he regards the *willing* as the *obedient;* nor will he withhold from them any of the blessings promised as the reward of actual obedience.

Above all, do not calumniate this divine ordinance and traduce its institutor by the irreverent attempt to brand indecency upon it. What do Pædobaptist polemics mean by telling us in connection with this controversy, and so often repeating one from another, that "the ancient Christians were all baptized naked?" *How* ancient were the Christians who practised thus?

By referring to them in connection with this question, it is manifestly implied that they were as ancient as the apostolic age, and that such was the *primitive practice:* for our adversaries know that it is the *apostolic* pattern for which we contend, and to which we refer for imitation; not to any example of practice which may have intruded itself into some of the churches in a subsequent period. Such is clearly the import of the remark, which Mr. Hall quotes from Dr. Miller, of Princeton: "We have the same evidence (to wit, from history), in favor of immersing, divested of all clothing, that we have for immersion at all," and, "so far as the history of the church subsequent to the Apostolic age informs us, these must stand or fall together." The history of the church *immediately* subsequent to the apostolic age, as well as during the apostolic age, informs us of immersion as exclusively baptism; this we have already seen. In view of the evidence adduced from history, Prof. Stuart says, "*It is a thing made out.*" Now, If Dr. Miller's assertion be true, that "so far as the history of the church subsequent to the apostolic age informs us, the practice of immersion and nudity in baptism must stand or fall together," then certainly this latter practice must have obtained, as immersion did, immediately subsequent to, nay during the apostolic age. So that this historical argument of Dr. Miller, and those who quote him, proves, if it prove anything, that *to baptize naked was the apostolic practice!* Yet Mr. Hall adopts it

with triumph, because it helps him to account for the "invention of baptisteries"—and to combat the Baptists. And we are accustomed to see it in print, and hear it from the pulpit elsewhere. Indeed, some who use this argument, seem to glory in the shame of the church, and think it necessary to assist the imagination, by some remark, comparison or specification of individuals, to conceive of "the indecencies of the scene." What recklessness to sustain a favorite system! What is the tendency of such an argument? What would it prove if its premises were true to an extent sufficient to make it applicable at all to the question in regard to baptism? Why, that the New Testament, with its high pretensions to divine inspiration, is a base imposture! that the gospel is a lie! that Christianity is a cunningly devised fable to minister to cupidity and lust!! No man of common sense and common decency would hesitate to pronounce any system of religion which thus trampled upon all the common instincts of shame, a system of imposture and falsehood. And such, as far as it goes, is the tendency of every remark which charges this ordinance of God's appointment with indecency. Is it possible that any of the ministers of Christianity will thus lay the axe to the root of the gospel tree, rather than suffer the revered *mistletoe* of profane tradition to be detached from its trunk!

But the argument is without foundation. The appeal to history is illegitimate: and Mr.

Hall, in his haste, says so, when he declares that "from the beginning it was not so." "I am ready to thank God," says Prof. Stuart, "for the honor of the Christian religion, that the New Testament contains no intimation of such a usage, *nor even any of the earlier Fathers.*" What friend of the Gospel will not respond to this sentiment of Prof. Stuart, with his hearty Amen?

The origin of such a usage, must be sought in a subsequent period. It must be classed with other corruptions and inventions of men. Other departures from the apostolic pattern may be less gross; but they are, nevertheless, departures, and must all be ranked as corruptions together. Nudity in baptism may look up "to the law and the testimony" with as bold a front, as sprinkling or affusion can; and they will, alike, find themselves spurned away. They must seek countenance elsewhere.

Any one, who, in the light of history, will cast his eyes over Christendom must be impressed with one fact. The Greek church in all her branches, all to whom Christianity has been carried by her missionaries, embracing "all the Christians in Asia, all in Africa, and about one third in Europe, practise immersion." The rest of the Christian world practises sprinkling, &c. This is a fact which no well-informed man will gainsay. In other words, the Roman Catholic church in all her branches, all to whom Christianity was originally carried by her missionaries, all, in a word, who have ever ac-

knowledged the papal supremacy, practise sprinkling, &c. All the rest of the Christian world practises immersion. This is the *same fact* stated conversely. A few dissenters from the national establishments constitute an exception; but the statement is true in its general application.

This remark applies to the old world. In the United States, the usage with regard to baptism, is derived from ancestry, with the exception of those inroads upon hereditary religion, which are the natural and happy result of free inquiry, in a land of perfect legal toleration.

The fact is before us, and what is the inference? Surely, it must require the aid of some principle uncongenial with reason and candor, some principle not naturally implanted in the mind, to enable any one to draw a conclusion corresponding to this of Mr. Hall: "All the leading denominations of Protestant Christendom, save one," says he, (p. 5.) "maintain that the *mode* of baptism is not essential; and for this opinion they go not to the decrees of the Pope, nor to the traditions of the papal church." A mind upon which operates no influence hostile to rational deduction from fact, cannot resist the force of the evidence which this feature of Christendom presents, that there is *some* connection between Papal power and the practice of sprinkling, &c., instead of baptism. The nature of this connection is easily discovered, and its

history traced, in the decretals and legislation of the pontifical government.*

Perhaps the subject should not be dismissed, without adverting to the communion in the Lord's Supper. The question of what is improperly called "close communion," turns entirely upon views of baptism. It is, however, premature, to introduce it before discussing the other question involved in the controvery respecting baptism, namely, "Who are proper subjects of the ordinance?" A word may, however, be said upon it here.

It is not made a question whether baptism is a pre-requisite to the Supper. In that, all the principal denominations of Christendom agree. They adopt the fundamental principle that baptism (whatever baptism be) must precede admission to the Lord's table. And they act upon this principle; they admit none whom they consider unbaptized to their communion. The Baptists differ not, in *principle*, on this subject, from their brethren of other denominations. Neither do they differ in *practice*. They admit to the table all whom they consider scripturally baptized. They differ from others (and we have seen some of the grounds on which they differ) as to who have been baptized; but when that question is disposed of, they agree with others as to the proper recipients of

* The reader who will peruse Robinson's History of Baptism, or the smaller work of Hinton with the same title, will find this remark sufficiently illustrated.

the eucharist: and "they hold to no more close communion than" other denominations do.

Let those who charge them with "lording it over the consciences of others," be put to the test as to their own liberality. Suppose the society of Friends, with no change of views upon baptism, should adopt the sacrament of the supper. Would Pædobastists receive them to their communion? No. What reason could they assign for their refusal? Are the Friends deficient in "the customary tokens of piety," in exemplary living, and godly conversation, which confer a title to church fellowship? Nobody will assert it. Why, then, "must they be debarred from Christ's house on earth, and excommunicate from his table?" The only answer is, they are *unbaptized:* and it is a sufficient answer, we admit; but those who talk of their liberality in contrast with "Baptist close communion," ought not to deem it sufficient. They should not thus "tyrannize over the consciences of others." They should renounce the doctrine, that baptism must precede admission to the Lord's supper—a doctrine by which they are thus "compelled to join in this unhallowed proscription of the children of God, and heirs of salvation."

And how does it comport with these professions of liberality thus to denounce the Baptists, and carry persecution against them as far as the spirit of the age and of our free political system will allow, for acting conscientiously upon a principle which is thus held and acted upon

by the great body of the Saviour's followers? Will they not allow the Baptists the same liberty of conscience which they exercise themselves? Would they "strip them of their dearest rights?" Would they compel them to disregard the Lord's appointment, to trample upon the authority of the Head of the church, and practically abolish one of his ordinances? Of all this they would be guilty, Pædobaptists being judges, were they to admit unbaptized persons to their communion. It would be virtually to abolish baptism. If you would oppose the Baptists on the subject of communion, the only legitimate ground upon which you can meet them is baptism. Robert Hall remarks on this subject as follows: "This author, [the person against whom he was writing] had informed us at the distance of a few lines, that the Pædobaptists, in general, believe that none ought to come to the Lord's table who are not baptized. If this is correct, we may indeed easily conceive of their being offended with us for deeming them unbaptized; but how our refusal to admit them to communion should become the subject of debate, is utterly mysterious."

If liberality in dispensing from "that table which is not ours, but the Lord's," be a virtue, where shall it stop? The master of the house is not impoverished by giving, nor enriched by withholding: and if, with unauthorized generosity, you transcend the limits which he has fixed to his bounty, and communicate it to characters which he has not designated, why may not all

men be partakers? It is this same principle of universal generosity which would lavish the grace of salvation, and the gift of eternal life upon all mankind, irrespectively of virtue or vice, sin or holiness.

But Pædobaptist liberality finds a limit far short of this extreme. By some rule unknown to the Bible, they "thrust out from Christ's ordinance" thousands whom they acknowledge to have been baptized! This they do on every communion occasion, and have done, customarily, ever since *infant communion* was abrogated by the council of Trent. Previously to that time, from the days of Cyprian, infant communion had accompanied infant sprinkling. Consistency imperatively demands that they go together—that those who practise the one practise the other. No authority can be produced from the word of God for excluding baptized persons, whose Christian character has exhibited no cognizable change since receiving baptism, from the table of the Lord.* This is a closer communion than the Baptists dare tolerate. They recognize baptism as the door into God's house; the table of the Lord is spread within for all who enter; and none who come in by

* Dr. Dwight says, "Persons baptized in infancy are *members of the church of Christ*, that is, of the *church general*." Dr. Cox inquires, in reply, "In what conceivable sense can it be said, that a person belonging to no one of the churches that constitute the church general, nevertheless is a member of that church general?" Hard question.

the door do they, dare they, thrust from the table. The door is ever open, and

> More that come of free, good will
> Make the banquet sweeter still.

Thus, when our faith is reviled, our practice calumniated, our motives impugned, our order assailed with fiery philippics, turn we for vindication "to the law and the testimony." The Bible is the rule of faith and practice. The New Testament prescribes the ordinances of the Christian dispensation, in language perfectly intelligible, in terms of no ambiguous import. But many at the present day who can read, refuse to understand. When will the church universal abandon the traditions of men, and, with unreserved fidelity to Christ, resume the ordinances and the faith once delivered to the saints? That time will come as surely as the Bible is true; and it will be a blissful era. The moral energies of God's people will be united. The divine benediction upon humble submission and faithful obedience to God, will be enjoyed in overflowing measure. The full tide of heavenly blessings will set in their favor, and carry forward their efforts. Co-operating under such influences, they will be an army of champions in the cause of truth. They will be irresistible. The world will be evangelized; the gospel universally triumphant.

NOTE.

REFERENCE is occasionally made, in order to get at a fuller development of Mr. Hall's views, to another *edifying* volume which he has sent through the press. This latter volume to which he has prefixed the title, "Baptist Errors," is entitled to a place among D'Israeli's "Curiosities of Literature." Some future literary virtuoso will doubtless make it conspicuous in his collection: for it is hardly possible that its author's friends, or the friends of his memory in coming time, will be able to suppress it so completely that a curious antiquary can not find a copy from which to make curious extracts illustrative of human nature. Among publications professedly religious, it is a nonesuch. It is an angry attack upon his neighbor, Mr. Wolsey, pastor of the Baptist church at Norwalk, Ct., and is made up of the fretful ravings of an irritated mind. It was not to be wondered at, that Mr. Wolsey became the object of his ire, since he (Mr. W.) had actually written a book in which he had been so presumptuous as to differ from Mr. Hall on the subject of baptism. And even this offence might have been passed by, had not the book (see the preface to "Baptist Errors") been "industriously thrust into our families, and no effort spared to *undermine the faith of our people*, and to *draw our youth and* CHILDREN *away from the* OLD PATHS *in which their fathers had walked since the days of the Pilgrims*—NOW TWO HUNDRED YEARS!" This was insufferable. And as there are, perhaps, *some* terms of reproach and bitterness which he has refrained from employing, "it will surely be judged" that he

has "stood in the defence" "with as much *kindness* as" the temper which such impudent, obtrusive heresy had provoked, "allowed." However convinced of the truth, Mr. W. should have known better than to preach it, or (worse still) write books in its defence, to be thrust into families in the neighborhood of Norwalk, thus endangering a faith which is, at least, "*two hundred years*" *old!*. And, by the way, Mr. Hall, and as many of his congregation as approve of this reason of their faith, ought to return to Catholicism: for that faith is *older* than "two hundred years."

It was, however, impossible for him to restrain his mood from biting at others, in its ungoverned sallies, as well as Mr. Wolsey. Campbell (*a Pædobaptist*), Carson, Ripley, Judd, Eaton, the American and Foreign Bible Society, and other heretics of that stamp, corporate or incorporate, were doomed (as far as he could doom) to experience the effects of his hot displeasure. But, after all, we have not heard of any one's being injured by his ill humor. The storm has raged and subsided without any disaster. Campbell sleeps peacefully in his grave, notwithstanding the railing accusations directed against him. No swift bolt has struck Carson and sent him "down the precipice—to perdition." (Errors, p. 27). Ripley is unscathed, both in person and reputation. And even Wolsey is safe, in the very neighborhood where an infuriated spirit has, in imagination, rode upon the clouds and hurled down thickest thunderbolts. No one is injured; nor is any *cause* prejudiced, except that which has suffered at his hands such a moody advocacy.

VALUABLE WORKS

PUBLISHED AND FOR SALE BY

GOULD, KENDALL AND LINCOLN,

Publishers, Bookseller & Stationers,

59 WASHINGTON STREET,

BOSTON.

ANTIOCH;

OR, INCREASE OF MORAL POWER IN THE CHURCH OF CHRIST.

By Rev. P. CHURCH. With an Introductory Essay, by Rev. BARON STOW.

"Here is a volume which will make a greater stir than any didactic work that has been issued for many a day. It is a book of close and consecutive thought, and treats of subjects which are of the deepest interest, at the present time, to the churches of this country. The author is favorably known to the religious public, as an original thinker, and a forcible writer,—his style is lucid and vigorous. The Introduction, by Mr. Stow, adds much to the value and attractions of the volume."—*Chr. Reflector.*

"By some this book will be condemned, by many it will be read with pleasure, because it analyzes and renders tangible, principles that have been vaguely conceived in many minds, reluctantly promulgated and hesitatingly believed. We advise our brethren to read the book, and judge for themselves."—*Baptist Record.*

"It is the work of an original thinker, on a subject of great practical interest to the church. It is replete with suggestions, which, in our view, are eminently worthy of consideration."—*Phil. Chr. Observer.*

"This is a philosophical essay, denoting depth of thinking, and great originality. * * * He does not doubt, but asserts, and carries along the matter with his argument, until the difference of opinion with which the reader started with the writer is forgotten by the former, in admiration of the warmth and truthfulness of the latter."—*Phil. U. S. Gazette.*

PENTECOST.

OR, THE SOLE EFFICIENCY OF CONVERTING THE WORLD.

By Rev. P. CHURCH, author of "Antioch."

Contents—Evangelical Enterprise—Scale on which to graduate Man's Efficiency in it. Part 1. Nature of the Energy which the Believer is to expect from Christ. Part 2. The Forms under which this Heavenly Energy manifests itself. Part 3. Means of securing enlarged Measures of this Energy upon ourselves.

"One desire in the writer predominates over all others; that Christians generally, may rise to a just appreciation of the unspeakable blessings treasured up for them in Christ; that all men may see the riches of the glory of his inheritance in the saints."

"A CHURCH WITHOUT A BISHOP."

THE

APOSTOLICAL AND PRIMITIVE CHURCH;

Popular in its Form of Government, and Simple in its Mode of Worship. By LYMAN COLEMAN, of Andover, Author of "Christian Antiquities." With an Introductory Essay, by Dr. AUGUSTUS NEANDER, Berlin, Germany. 1 vol. 12mo.

☞ An important and very interesting work. Just published. ☜

From the Bibliotheca Sacra, Vol. 2, No. 2.

"This is the title of a new work upon our table from the pen of one who enjoys a high reputation in this country and in Europe. Appearing from such a source, at this time, and devoted to such topics as are indicated in its title, it can hardly fail of attracting much more attention than is usually accorded to publications of a similar kind. Many, we are sure, will feel that this unpretending duodecimo goes far toward supplying a very obvious deficiency in our ecclesiastical history.

"Most of the topics upon which Mr. Coleman touches in this volume, have indeed been ably handled by others. But some such book as this was yet needed, as a convenient manual for frequent use, as a repository of the results to which patient and extended investigation will lead, and as a guide to sources of information with which some are not very familiar and which many have not the requisite time thoroughly to explore for themselves. There are some cardinal points on the subject of church polity which ought to be clearly expounded in a popular and attractive form, not so much for the benefit of the few as of the many. Unlettered men, and even some who are called men of letters, need to be enlightened and fortified, in this way, against the pretensions of error.

"We are free to express the opinion that Mr. Coleman has done more than any other writer toward meeting the wants of the churches in this respect. His book is decidedly better adapted than any other with which we are acquainted to take this place in our libraries; he has brought together much valuable and well-authenticated information, and has presented the whole in an acceptable form.

"Mr. Coleman was well qualified to write on the topics here discussed, by the studies in which he had been zealously engaged for several years, and which as embodied in his Christian Antiquities have already gained him a high reputation both at home and abroad. He has written, too, in the present case, under the most favorable circumstances, having had access to the best original authorities, and being favored with the personal counsel of the first ecclesiastical historian of the age. His production shows convincingly that none of these facilities have been neglected, He has evidently spared no pains to make his treatise answer the high expectations which his learning and advantages justified us in entertaining with regard to it.

"The chapter on 'The Equality of Bishops and Presbyters' in the primitive churches, is one of the best specimens of convincing cumulative argumentation upon this topic with which we have ever met. The success with which he has traced 'the rise of Episcopacy,' through its various stages, is complete. The disasters which befel the churches in consequence of this revolution in their government are well detailed. And every position which is taken is so amply fortified by the best authorities, that the work cannot be read without profit, or answered without difficulty."

CHURCH DISCIPLINE;

The Scripture Doctrine of Church Order and Government.

By Rev. WARHAM WALKER, Homer, N. Y.

One volume. 18mo. Cloth.

Contents—Introduction.—Church, definition of the term—Constitution of the Churches—First Christian Church, in its incipient State—The Church at Jerusalem—The Church at Antioch—Organization of the Churches—Government of the Churches—The True Idea of Church Discipline. Part 1. Formative Church Discipline.—Terms of Church Membership—Importance and necessity of Maintaining Formative Discipline—Formative Measures. Part 2. Corrective Church Discipline—Power of the Churches to Maintain Corrective Discipline—Limitations of the Power of Discipline—Obligation of the Churches to Maintain Corrective Discipline—Objects of Corrective Discipline—Spirit in which Corrective Discipline should be conducted—The Law of Corrective Discipline—Offences demanding Corrective Discipline—The Process of Corrective Discipline—The First Admonition—The Second Admonition—The Final Act of Discipline—Treatment of the Excommunicated—Restoration of the Penitent—Conclusion.

The following recommendatory notes from individuals residing in the vicinity of the Author, were received by the Publishers with the manuscript of the work.

From the Professors in Hamilton Literary and Theol. Institution.

"We have carefully perused the most important parts of the manuscript, and the result has been highly gratifying. The work is characterized by great sobriety and caution. We believe the views it presents to be scriptural; and that where they are not supported by the direct and and positive declaration of the word of God, they are, at least, sustained by the general *spirit* of the teachings of Christ and his apostles. Such a work as this, we think, is greatly needed; it is well adapted to promote correct views and uniformity of practice in relation to the subject of which it treats. We cordially recommend it to the careful perusal of the members of our churches.

Hamilton, Nov. 6, 1843.

J. S. MAGINNIS,
T. J. CONANT,
A. C. KENDRICK."

LIFE OF PHILIP MELANCTHON.

COMPRISING AN ACCOUNT OF THE REFORMATION.

By F. A. Cox, D. D. L.L. D.

ONESIMUS:

OR, THE APOSTOLIC DIRECTION TO CHRISTIAN MASTERS IN REFERENCE TO THEIR SLAVES.

By EVANGELICUS.

MEMOIR OF ROGER WILLIAMS,

The Founder of the State of Rhode Island.

By Rev. JAMES D. KNOWLES.

Ripley's Notes.

THE FOUR GOSPELS, WITH NOTES.

Chiefly Explanatory; intended principally for Sabbath School Teachers and Bible Classes, and as an Aid to Family Instruction.
By HENRY J. RIPLEY, Prof. of Sacred Rhetoric and Pastoral Duties, Newton Theol. Ins.

Seventh Edition.

☞ This work should be in the hands of every student of the Bible;—especially every Sabbath school and Bible class teacher. It is prepared with special reference to this class of persons, and contains a mass of just the kind of information wanted.

"The undersigned, having examined Professor Ripley's Notes on the Gospels, can recommend them with confidence to all who need such helps in the study of the sacred Scriptures. Those passages which all can understand are left 'without note or comment,' and the principal labor is devoted to the explanation of such parts as need to be explained and rescued from the perversions of errorists, both the ignorant and the learned. The practical suggestions at the close of each chapter, are not the least valuable portion of the work. Most cordially, for the sake of truth and righteousness, do we wish for these Notes a wide circulation.

BARON STOW, R. H. NEALE, R. TURNBULL,
DANIEL SHARP, J. W. PARKER, N. COLVER."
WM. HAGUE, R. W. CUSHMAN,

"Professor Ripley has given us a specimen of the right kind of Commentary; the Notes are more strictly explanatory than those of Mr. Barnes; they occupy a smaller space; the style, though less pointed and vivacious, exhibits more sobriety; the principles of interpretation are more cautiously applied; and the explanations, particularly on the subject of baptism, are more correct."—*Christian Review.*

THE

ACTS OF THE APOSTLES, WITH NOTES.

Chiefly Explanatory. Designed for Teachers in Sabbath Schools and Bible Classes, and as an Aid to Family Instruction.

By Prof. HENRY J. RIPLEY.

"The external appearance of this book,—the binding and the printed page,—'it is a pleasant thing for the eyes to behold.' On examining the contents, we are favorably impressed, first, by the wonderful perspicuity, simplicity, and comprehensiveness of the author's style; secondly, by the completeness and systematic arrangement of the work, in all its parts, the 'remarks' on each paragraph being carefully separated from the exposition; thirdly, by the correct theology, solid instruction, and consistent explanations of difficult passages. The work cannot fail to be received with favor. These Notes are much more full than the Notes on the Gospels by the same author. A beautiful map accompanies them."—*Reflector.*

"The steady and extensive sale of Ripley's Notes on the Gospels afford good reason to expect great popularity for the present work, and an acquaintance with both will induce most readers to long for similar Notes on the Epistles."—*N. Y. Baptist Advocate.*

"For those who desire aid in understanding and explaining this portion of Revelation, and who have no access to larger commentaries, we cordially recommend this volume."—*Baptist Record, Phila.*

The Missionary Enterprise.

It has been well said, that "to imbue men thoroughly with the missionary spirit, we must acquaint them intimately with the missionary enterprise." The spirit of missions seems everywhere to be increasing. The circulation of printed documents, and other like efforts, are giving a new impetus to the cause.

The following valuable works contain just the kind of information needed. Let every one purchase and read them.

THE GREAT COMMISSION.

Or the Christian Church constituted and charged to convey the Gospel to the World. By Rev. JOHN HARRIS, D. D., author of 'Mammon,' 'Great Teacher,' &c. With an Introductory Essay, by WM. R. WILLIAMS, D. D., of New York.

Fourth Thousand.

☞This work was written in consequence of the offer of a prize of two hundred guineas, by several prominent individuals in Scotland, for the best essay on "The duty, privilege, and encouragement of Christians to send the gospel of salvation to the unenlightened nations of the earth." The adjudicators (David Welsh, Ralph Wardlaw, Henry Melville, Jabez Bunting, Thomas S. Crisp) state "that *forty-two essays were received*, and, after much deliberation, the essay of Dr. Harris was placed *first*. They were influenced in their decision by the sentiment, style, and comprehensiveness of the essay, and by the general adaptation to the avowed object of the prize."

☞This work has received the highest commendation.

MEMOIR OF ANN H. JUDSON,

Late Missionary to Burmah, including a history of the American Baptist Mission in the Burman Empire. By Rev. JAMES D. KNOWLES.

"We are particularly gratified to perceive a new edition of the Memoirs of Mrs. Judson. She was an honor to our country—one of the most noble spirited of her sex. It cannot, therefore, be surprising, that so many editions, and so many thousand copies of her life and adventures have been sold. The name—the long career of suffering—the self-sacrificing spirit of the retired country-girl, have spread over the whole world; and the heroism of her apostleship and almost martyrdom, stands out a living and heavenly beacon-fire, amid the dark midnight of ages, and human history and exploits. She was the first *woman* who resolved to become a missionary to heathen countries."—*American Traveller.*

"This is one of the most interesting pieces of female biography which has ever come under our notice. No quotation, which our limits allow, would do justice to the facts, and we must therefore refer our readers to the volume itself. It ought to be immediately added to every family library."—*London Miscellany.*

MEMOIR OF WM. CAREY, D. D.

Forty Years a Missionary in India. By EUSTACE CAREY. With an Introductory Essay, by FRANCIS WAYLAND, D. D.

With a Likeness.

☞During the forty years which Dr. Carey labored in the missionary cause, he was instrumental in the publication of 212,000 volumes of the Scriptures in forty different languages, embracing the vernacular tongues of at least 27,000,000 of the human race, besides performing other labors, the enumeration of which would seem almost incredible.

MEMOIR OF

GEORGE DANA BOARDMAN.

Late Missionary to Burmah, containing much intelligence relative to the Burman Mission. By Rev. ALONZO KING. A New Edition. With an Introductory Essay, by a distinguished Clergyman. Embellished with a Likeness; a beautiful Vignette, representing the baptismal scene just before his death; and a drawing of his Tomb, taken by Rev. H. MALCOM.

☞In noticing the lamented death of Mr. Boardman, Mr. Judson, in one of his letters, thus speaks of his late worthy co-worker on the field of Burmah: "One of the brightest luminaries of Burmah is extinguished, —dear brother Boardman is gone to his eternal rest. He fell gloriously at the head of his troops, in the arms of victory,—thirty-eight wild Karens having been brought into the camp of king Jesus since the beginning of the year, besides the thirty-two that were brought in during the two preceding years. Disabled by wounds, he was obliged, through the whole last expedition, to be carried on a litter; but his presence was a host, and the Holy Spirit accompanied his dying whispers with almighty influence. Such a death, next to that of martyrdom, must be glorious in the eyes of heaven. Well may he rest, assured, that a triumphal crown awaits him on the great day, and 'Well done, good and faithful Boardman, enter thou into the joy of thy Lord.'"

From Rev. Baron Stow.

"No one can read the Memoir of Boardman, without feeling that the religion of Christ is suited to purify the affections, exalt the purposes, and give energy to the character. Mr. Boardman was a man of rare excellence, and his biographer, by a just exhibition of that excellence, has rendered an important service, not only to the cause of Christian missions, but to the interest of personal godliness. BARON STOW."

"The author had a fine opportunity for making an interesting book; and in the execution he has done ample justice, alike to himself and to his interesting subject. This memoir belongs to that class of books, which may be read with interest and profit by every one. It comprises so much of interesting history, so much of simple and pathetic narrative, so true to nature, and so much of correct moral and religious sentiment, that it cannot fail to interest persons of all ages and of every variety of taste. It should have a place in every family library, and especially in all Sabbath school libraries."—*Christian Watchman.*

THE KAREN APOSTLE;

Or, Memoir of Ko THAH-BYU, the first Karen convert, with notices concerning his Nation. With maps and plates. By the Rev. FRANCIS MASON, Missionary. American edition. Edited by Prof. H. J. RIPLEY, of Newton Theol. Institution.
Second Thousand.

☞ This is a work of thrilling interest, containing the history of a remarkable man, and giving also, much, information respecting the Karen Mission, heretofore unknown in this country. It must be sought for, and read with avidity by those interested in this most interesting Mission. It gives an account, which must be attractive from its novelty, of a people that have been but little known and visited by missionaries, till within a few years. The baptism of Ko-Thah Byu, in 1828, was the beginning of the mission, and at the end of these twelve years, twelve hundred and seventy Karens are officially reported as members of the churches, in good standing. The mission has been carried on pre-eminently by the Karens themselves, and there is no doubt, from much touching evidence contained in this volume, that they are a people peculiarly susceptible to religious impressions. The account of Mr. Mason must be interesting to every one.

"Perhaps no nation, recently discovered, has attracted or deserved more general interest than the Karen. All will be delighted to read the memoir of one, who united with the common characteristics of his countrymen such an extraordinary degree of zeal, of perseverance, and success, in the propagation of the gospel which he himself first received in faith and in love."—*Baptist Advocate.*

"It is a valuable addition to the volumes now multiplying, which bear testimony to the valuable character and results of the missionary work."—*Christian Intelligencer.*

"This work will be read with interest, showing, as it does, the power of the gospel upon a degraded people, and the rich blessings it confers upon the heathen, both as it respects this life and the life to come. What can be more interesting to a Christian mind, than to see the darkness which, by nature, broods over the human mind, dispelled by the light of the gospel, and a benighted spirit guided to a world of eternal day. A striking instance of this, the memoir presents. It also shows how the gospel can raise up an individual from the depths of wretchedness and crime, and make him, though possessed of small natural abilities, a rich blessing to his fellow-men."—*Vermont Chronicle.*

A NEW GUIDE FOR EMIGRANTS TO THE WEST.

By JOHN M. PECK, of Illinois.

"We earnestly wish this most excellent work was in the hands of those hundreds of Emigrants, who are now about town, and intend to go 'West.' The advice and information contained in these three hundred and seventy-four pages, are really invaluable, and if attended to, would save an immense amount of time, trouble, and last, not least, money. The author may be depended upon; having had every opportunity for gathering facts and knowledge on the subject."—*N. Y. Messenger.*

"The merits of the 'Guide for Emigrants,' published some years since, are well known. The present volume, however, contains many improvements on the former work, and embraces many additional facts in relation to the States and Territories lying in, and bordering on, the Great Valley of the Mississippi, which render it not only exceedingly valuable to the emigrant or man of business, who may be induced to visit that portion of the country, but all who are desirous of gaining information relative to the soil, climate, productions, and character and pursuits of the people who reside in the Great Valley."—*Mercantile Journal.*

MY PROGRESS IN ERROR,

AND RECOVERY TO TRUTH.

OR, A TOUR THROUGH UNIVERSALISM, UNITARIANISM, AND SKEPTICISM.

Second Thousand.

Extract of a letter from Prof. Stuart, Andover.

"GENTLEMEN:—I have received a copy of 'My Progress in Error,' and read it with attention and much interest. I take the liberty to say, that in my judgment, the author of that book has written a plain and unvarnished account of the operations not only of his own mind, but of many others. The author has gone through the whole, without personal abuse of any body, and without any slanderous insinuations. It seems to me, that what he has said about the operations of Unitarian sentiments, he has been compelled to say by a regard to truth. In fact, I regard the book as a remarkable example of prudent forbearance, as to stigmatizing either opponents or their sentiments. I predict it will be found fault with, and violently attacked. But in my humble opinion, the reason of this will be, that the author has drawn a true likeness of so many; and when this is held up to public view, it is not a very pleasing portrait. Who likes to be seen in a forbidding picture? The book will be read, notwithstanding newspaper criticism; and if I do not miscalculate greatly, it will aid much in opening the eyes of the public, as the workings and evasions of a skeptical spirit. Bid the author of it God speed.

"Your friend and obedient servant, M. STUART."

Opinions of the Press.

"In many of the passages we almost fancied that the writer had been sketching a history of our own 'progress in error,' so true is the history, and so similar the feelings of those who are led away in the morning of life, into the dark and dreary path of religious error. We should be glad to have this book placed in the hands of every young man whose mind is unsettled upon the question of experimental religion, and especially of those who are *trying* to believe the doctrine of Universalism."—*Christian Secretary.*

"It is written in a bold and comprehensive style. We doubt not it will find numerous readers in the community, and may serve as a chart to guide others in the progress of life."—*American Traveller.*

SCRIPTURE NATURAL HISTORY.

Containing a descriptive account of Quadrupeds, Birds, Fishes, Insects, Reptiles, Serpents. Plants, Trees, Minerals, Gems, and Precious Stones, mentioned in the Bible. By WM. CARPENTER, London; with improvements. By G. D. ABBOTT.

Illustrated by numerous engravings, also, Sketches of Palestine.

"This is a very interesting volume to general readers of the Bible. Mr. Abbott has divested the work of its learned references, and adapted it to the comprehension of all. Mr. Carpenter compiled the work from the Natural History of the Rev. Dr. Harris, of Dorchester, Mass., and very ungenerously refused to acknowledge his obligations to the author, while he abused him for his want of orthodoxy. Mr. Abbott has faithfully exposed the piracy. We recommend the volume as one of great value."—*American Quarterly Register.*

Sabbath School Books.

LINCOLN'S
SABBATH SCHOOL CLASS BOOK.

Comprising copious Exercises on the Sacred Scriptures. By E. Lincoln.
Revised and improved by an eminent Clergyman and a Superintendent.

☞ The present edition has been thoroughly revised and enlarged by gentlemen well qualified for the task. The book, in its present shape, is one of the cheapest and most complete of the kind now in use.

"Having examined your Sabbath School Class Book, it gives us pleasure to express our satisfaction with its design and execution. The great benefit which a good class book accomplishes, consists in guiding the mind of the scholar in the study of his lesson, and in suggesting topics of conversation to the teacher. To this end we think your work is well adapted, having avoided, in a great degree, the evils of extreme redundance or conciseness.

Wm. Hague, H. Malcom,
L. Bolles, Baron Stow."
E. Thresher,

LINCOLN'S SCRIPTURE QUESTIONS.

With the Answers annexed, giving, in the language of the Sacred Volume, interesting portions of the History, and a concise View of the Doctrines and Duties exhibited in the Bible.

Where Bibles cannot be furnished to each scholar, the Scripture Questions may be used with convenience, as the answers are printed.

MALCOM'S BIBLE DICTIONARY.

A Dictionary of the most important Names, Objects, and Terms, found in the Holy Scriptures; intended principally for Sunday School Teachers and Bible Classes. By H. Malcom, A. M.
Illustrated by thirty-nine Engravings on Wood, and a Map of Palestine.

From the Minutes of the Vermont State Convention.

"Your Committee earnestly recommend Malcom's Bible Dictionary, the worth of which every lover of the Bible will feel, and the low price of which places it within the reach of all."

From the Minutes of the Boston Association.

"Believing that the advantages of Sabbath School and Bible Class instruction depend greatly on the intelligence of their teachers, and that the extended circulation of Malcom's Bible Dictionary would conduce to their better qualification, *Resolved*, That this work be recommended to the patronage of the friends of early religious instruction."

HAGUE'S GUIDE TO CONVERSATION ON THE NEW TESTAMENT.

Designed for the Use of Bible Classes and Sabbath Schools.
Vol. I, Matthew,—Vol. II, John.

By Rev. WILLIAM HAGUE.

The object of this work is *two-fold*:—1st. To facilitate the efforts of the teachers in communicating instruction to their classes:—2d. To excite a spirit of inquiry among the classes themselves. To this end, such questions are asked as are adapted to lead the mind to *think*, and only such as the scholar, with the Bible in his hand, may be expected to answer, by the aid of his own reflecting powers. The questions are interspersed with familiar remarks, which are designed to convey to the scholar such information as may not be within his reach and also to keep up a *continuous* conversation between the teacher and the class.

THE SAINT'S EVERLASTING REST.

By the Rev. RICHARD BAXTER.

THE IMITATION OF CHRIST.

In Three Books. By THOMAS A KEMPIS. With an Introductory Essay, by THOMAS CHALMERS, of Glasgow. A new edition.

Edited by Rev. HOWARD MALCOM.

JAMES'S CHURCH-MEMBER'S GUIDE.

With an Introductory Essay, by Rev. H. WINSLOW.

Edited by Rev. J. O. CHOULES.

Wishes for its universal circulation are received by the Publishers from ministers and brethren in every section of the country.

A pastor writes, "I sincerely wish that every professor of religion i n the land may possess this excellent manual. I am anxious that ever y member of my church should possess it, and shall be happy to promote its circulation still more extensively."

A gentleman in Virginia writes: "I wish every Christian to possess the Church-Member's Guide."

"The spontaneous effusion of our heart, on laying the book down, was,—may every church-member in our land soon possess this book, and be blessed with all the happiness which conformity to its evangelic sentiments and directions is calculated to confer."—*Christian Secretary.*

THE BEAUTIES OF COLLYER.

Selections from the Theological Lectures of Rev. W. B. COLLYER, D. D.
By Rev. J. O. CHOULES.

The merits of Dr. Collyer are thus noticed by an eminent reviewer.—"His researches, his various learning, and accumulation of interesting facts, his presenting old and familiar truths in a new and striking manner, entitle him to rank high as a theological writer. His style is remarkably elegant and polished, and there is a rich vein of evangelical piety running through all his works." In making up the volume from so eminent an author, the editor has selected those parts which he supposed would create habits of thought in the Christian community, and present a volume well suited for the Christian library. Indeed, this book contains a rich treasure of truth upon seventy subjects, for all classes of readers. It is well calculated to give youth a taste for reading, as it is to encourage the mature Christian in his course of duty, and to confirm his hopes of a happy immortality.

Dr. Harris's Works.

Probably no writer of modern times has so much engaged the public mind as Dr. Harris. All his works have been favorably received, extensively reviewed, and both the style and spirit highly recommended.

MISCELLANIES;

CONSISTING PRINCIPALLY OF SERMONS AND ESSAYS.
By J. Harris, D. D. With an Introductory Essay and Notes, by Joseph Belcher, D. D.

THE GREAT COMMISSION;

The Christian Church constituted and charged to convey the Gospel to the World. With an Introductory Essay, by Rev. Wm. R. Williams, D. D.

Fourth Thousand.

THE GREAT TEACHER;

Or, Characteristics of our Lord's Ministry. With an Introductory Essay, by Heman Humphrey, D. D.

Ninth Thousand.

MAMMON;

Or, Covetousness the Sin of the Christian Church. A Prize Essay.

Seventh Thousand.

UNION;

Or, the Divided Church made One.

Second Thousand.

ZEBULON;

Or, the Condition and Claims of Sailors. The Prize Essay, written for the British and Foreign Sailors' Society. American Edition. Edited by Rev. William M. Rogers and D. M. Lord.

Third Thousand.

THE CHRISTIAN CITIZEN;

Paper, gilt edges.

THE GOLDEN CENSER;

Or, a Visit to the House of Prayer. Paper, gilt edges.

Music Books.

COMPANION FOR THE PSALMIST.

CONTAINING ORIGINAL MUSIC,

Arranged for Hymns in "The Psalmist," of peculiar character and metre; and to most of which no tunes found in the collectionsnow in use are adapted. By N. D. GOULD, Teacher of Music, and Editor of the "The Sacred Minstrel," "Church Harmony," "Sabbath School Harmony," "Social Harmony," &c.

This work is designed, and the music has been written, expressly to meet the wants of those who use The Psalmist. It is adapted tothe numerous beautiful hymns of peculiar metre, which are embraced in that collection, few of which are to be found in other Hymn Books, and to none of which have any tunes been hitherto adapted. They are simple, and suitable for either private, social, or public devotion.

It will at once be seen that, as the words and music are not only adapted to each other, but are placed together on the same page the work must be of very great convenience to Singing Choirs where The Psalmist is used. The work contains thirty-two common size music pages, bound with neatly printed paper covers. Price $1 50 per dozen.

THE SABBATH SCHOOL HARMONY.

Containing appropriate Hymns and Music for Sabbath Schools, Juvenile Singing Schools, and Family Devotion. By N. D. GOULD.

"The work before us is got up in a very convenient and attractive form. It contains about fifty tunes, and seventy-five hymns. The music is most of it original, and of that style and character, which long experience in teaching has satisfied the author is best calculated to interest not only children, but persons of maturer age, when learning to sing. The hymns appear to be selected with peculiar taste and care, and, for Sabbath School purposes, of such variety, as to require no other hymn book. We especially commend this little work to the notice of Sabbath School teachers, believing it to be the best work for Sabbath Schools now before the public."

THE SACRED MINSTREL;

A Collection of Church Music, consisting of Psalm and Hymn Tunes, Anthems, Sentences, Chants, &c., selected from the most popular productions of nearly one hundred different authors in this and other countries. By. N. D. GOULD.

NATIONAL CHURCH HARMONY,

Containing Tunes calculated for Public Worship. Anthems and Sleect Pieces for Fasts, Thanksgivings, Christmas, Missionary Meetings, &c. By N. D. GOULD.
New stereotype edition.

WINCHELL'S WATTS.

Enlarged, being an arrangement of all the Psalms and Hymns of Dr. Watts. With a Supplement.

HYMNS FOR THE VESTRY AND FIRESIDE.

A choice Collection of about four hundred hymns.

VALUABLE WORKS

PUBLISHED AND FOR SALE BY

GOULD, KENDALL & LINCOLN,

Publishers, Booksellers & Stationers,

59 WASHINGTON STREET,

BOSTON.

THE

ELEMENTS OF MORAL SCIENCE.

BY FRANCIS WAYLAND, D. D.

President of Brown University, and Professor of Moral Philosophy.

Twenty-Fourth Thousand.

☞ *This work has been extensively and favorably reviewed in the leading periodicals of the day, and has already been adopted as a class-book in most of the collegiate, theological, and academical institutions of the country.*

"The work of Dr. Wayland has arisen gradually from the necessity of correcting the false principles and fallacious reasonings of Paley. It is a radical mistake, in the education of youth, to permit any book to be used by students as a text-book, which contain erroneous doctrines, especially when these are fundamental, and tend to vitiate the whole system of morals. We have been greatly pleased with the method which President Wayland has adopted: he goes back to the simplest and most fundamental principles; and, in the statement of his views, he unites perspicuity with conciseness and precision. In all the author's leading fundamental principles we entirely concur."—*Bib. Rep. and Theol. Review.*

From Rev. Wilbur Fisk, Pres. of the Wesleyan University.

"I have examined it with great satisfaction and interest. The work was greatly needed, and is well executed. Dr. Wayland deserves the grateful acknowledgments and liberal patronage of the public. I need say nothing further to express my high estimate of the work, than that we shall immediately adopt it as a text-book in our university."

From Hon. James Kent, late Chancellor of New York.

"The work has been read by me attentively and thoroughly, and I think very highly of it. The author himself is one of the most estimable of men, and I do not know of any ethical treatise, in which our duties to God, and to our fellow-men, are laid down with more precision, simplicity, clearness, energy, and truth."

"This is a new work on morals, for academic use, and we welcome it with much satisfaction. It is the result of several years' reflection and experience in teaching, on the part of its justly distinguished author; and if it is not perfectly what we could wish, yet, in the most important respects, it supplies a want which has been extensively felt. It is, we think, substantially sound in its fundamental principles; and being comprehensive and elementary in its plan, and adapted to the purposes of instruction, it will be gladly adopted by those who have for a long time been dissatisfied with the existing works of Paley."—*Lit. and Theol. Review.*

THE ELEMENTS OF
MORAL SCIENCE, ABRIDGED.

ADAPTED TO THE USE OF SCHOOLS AND ACADEMIES.

Eighteenth Thousand.

☞ The attention of Teachers and School Committees is invited to this valuable work. It has received the unqualified approbation of all who have examined it; and it is believed to be admirably adapted to exert a wholesome influence on the minds of the young, and lead to the formation of correct moral principles.

"Dr. Wayland has published an abridgment of his work for the use of schools. Of this step we can hardly speak too highly. It is more than time that the study of Moral Philosophy should be introduced into all our institutions of education. We are happy to see the way so auspiciously opened for such an introduction. It has been "not merely *abridged*, but also *re-written*." We cannot but regard the labor as all well bestowed. The difficulty of choosing words and examples so as to make them intelligible and interesting to the child, is very great. The success with which Dr. Wayland appears to have overcome it, is, in the highest degree, gratifying."—*North American Review.*

"We speak that we do know, when we express our high estimate of Dr. Wayland's ability in teaching Moral Philosophy; whether orally or by the book. Having listened to his instructions, in this interesting department, we can attest how lofty are the principles, how exact and severe the argumentation, how appropriate and strong the illustrations which characterize his system and enforce it on the mind."—*Chr. Witness.*

"The work of which this volume is an abridgment, is well known as one of the best and most complete works on Moral Philosophy extant,—and is in a fair way of superseding Paley, as a text-book in our higher seminaries. The author is well known as one of the most profound scholars of the age. That the study of Moral Science, a science which teaches *goodness*, should be a branch of education, not only in our colleges, but in our schools and academies, we believe will not be denied. The abridgement of this work seems to us admirably calculated for the purpose, and we hope it will be extensively applied to the purposes for which it is intended."—*Mercantile Journal.*

"So far as we have been able to examine the two works of Dr. Wayland, we must say, that we are quite as well pleased with the smaller as with the larger. The work, the author himself says, has been not merely *abridged*, it has been *re-written*. It is written in a style well suited to the comprehension of youth. The illustrations are apt and striking. The work is divided into short chapters, as it should be, to suit for a class book for the young. Each chapter is followed by questions for the aid of the teacher, rather than for the learner."—*Chr. Secretary, Hartford.*

"We hail the abridgment as admirably adapted to supply the deficiency which has long been felt in common school education,—the study of moral obligation. Let the child early be taught the relations it sustains to man and to its Maker, the first acquainting it with the duties owed to society, the second with the duties owed to God, and who can foretell how many a sad and disastrous overthrow of character will be prevented, and how elevated and pure will be the sense of integrity and virtue?"—*Eve. Gaz.*

"It is a work of the highest and purest order of intellect. It is metaphysics reduced to practical common sense, and made subservient to Christianity. The original work has acquired for its profound and philosophic author, a large addition to the intellectual reputation, and the abridgment, which is entirely re-written, compresses the whole substance in a duodecimo of 240 pages, judiciously adapted to common understandings. It would be a valuable addition to our high schools."—*Daily Advocate.*

THE

ELEMENTS OF POLITICAL ECONOMY.

BY FRANCIS WAYLAND, D. D.

Tenth Thousand.

☞ *This work is adopted as a text-book in many of our principal Colleges, and has an extensive sale.*

Extract from the Preface.

"His object has been to write a book, which any one who chooses may understand. He has, therefore, labored to express the general principles in the plainest manner possible, and to illustrate them by cases with which every person is familiar. It has been to the author a source of regret, that the course of discussion in the following pages, has unavoidably led him over ground which has frequently been the arena of political controversy. In all such cases, he has endeavored to state what seemed to him to be truth, without fear, favor, or affection. He is conscious to himself of no bias towards any party whatever, and he thinks that he who will read the whole work, will be convinced that he has been influenced by none."

THE ELEMENTS OF

POLITICAL ECONOMY, ABRIDGED.

ADAPTED TO THE USE OF SCHOOLS AND ACADEMIES.

Fifth Thousand.

The success which has attended the abridgment of "The Elements of Moral Science," has induced the author to prepare the following abridgment of "The Elements of Political Economy." In this case, as in the other, the work has been wholly re-written, and an attempt has been made to adapt it to the attainments of youth.

"The original work of the author, on Political Economy, has already been noticed on our pages; and the present abridgment stands in no need of a recommendation from us. We may be permitted, however, to say, that both the rising and risen generations are deeply indebted to Dr. Wayland, for the skill and power he has put forth to bring a highly important subject distinctly before them, within such narrow limits. Though "abridged for the use of academies," it deserves to be introduced into every private family, and to be studied by every man who has an interest in the wealth and prosperity of his country. It is a subject little understood, even practically, by thousands, and still less understood theoretically. It is to be hoped, this will form a class-book, and be faithfully studied in our academies; and that it will find its way into every family library; not there to be shut up unread, but to afford rich material for thought and discussion in the family circle. It is fitted to enlarge the mind, to purify the judgment, to correct erroneous popular impressions, and assist every man in forming opinions of public measures, which will abide the test of time and experience."—*Boston Recorder.*

"An abridgment of this clear, common sense work, designed for the use of academies, is just published. We rejoice to see such treatises spreading among the people: and we urge all who would be intelligent freemen, to read them."—*New York Transcript.*

"We can say, with safety, that the topics are well selected and arranged; that the author's name is a guarantee for more than usual excellence. We wish it an extensive circulation."—*New York Observer.*

"It is well adapted to high schools, and embraces the soundest system of republican Political Economy of any treatise extant."—*Daily Advocate.*

THE

CLASS BOOK OF NATURAL THEOLOGY;

Or, the Testimony of Nature to the Being, Perfections, and Government of God. By Rev. HENRY FERGUS. Revised, enlarged, and adapted to Paxton's Illustrations; with Notes, selected and original, Biographical Notices, and a Vocabulary of Scientific Terms. By Rev. CHARLES HENRY ALDEN, A. M., Principal of the Philadelphia High School for Young Ladies. *Third edition.*

"We are glad to see this work of Fergus brought before the public with advantages likely to engage attention, and sure to promote its usefulness. We are especially pleased, that this has been done by one whose reputation and devotion in the cause of female education will be a sufficient recommendation of it to those whom it seems to have been his particular design to benefit. A growing attention to this branch of education, and considerable improvements in it, have of late appeared. The book, as now presented, is better fitted for a class-book on natural theology, than any with which we are acquainted. The style of it is free and easy, yet concise, and withal exceedingly chaste and classical,—the production of a well-disciplined, well-stored, and pure mind. The author treats of the origin of the world, the evidences of design in nature, the perfections of the Deity. These, and his various topics, are illustrated by Paxton's admirable plates, heretofore published in connection with Dr. Paley's work on the same subject. These, together with the notes and explanations of the American editor, are important additions, and contain much valuable information. Besides these, there is inserted a lecture by Dr. Mitchell, of Philadelphia, on "the wisdom of God in the formation of water," which is consonant with the general spirit of the work, and abounds in wise and happy reflections."—*Episcopal Recorder.*

"The general plan of the work is excellent, and the details, so far as we can judge, are good. We take a delight in running our eye over such a work as this; it reconciles us with our lot, and vindicates "the ways of God to man." It serves to awaken curiosity in the young student, to extend and gratify inquiry, and to lead him from the objects of creation around him, "to him in whom we live and move, and have our being." It is a most admirable study for schools. 'The proper study of mankind is man.'"—*U. S. Gazette.*

"We do not hesitate to pronounce the work one of the best class books we have examined. It must have an extensive sale."—*Journal of Belles Lettres.*

THE CICERONIAN;

OR THE

PRUSSIAN METHOD OF TEACHING THE LATIN LANGUAGE.

Adapted to the Use of American Schools.

By Prof. B. SEARS.

The plan of the work has been submitted to most of the teachers of eminence in Boston and the vicinity; to whom Professor Sears is indebted for several valuable suggestions, and from whom he has received most unqualified expressions of approbation of the work.

YOUNG LADIES' CLASS BOOK;

A Selection of Lessons for Reading in Prose and Verse.
By EBENEZER BAILEY, A. M., Principal of
the Young Ladies' High School, Boston.

Twenty-third Stereotype Edition.

From the Principals of the Public Schools for Females, Boston.

"GENTLEMEN:—We have examined the Young Ladies' Class Book with interest and pleasure; with interest, because we have felt the want of a Reading Book expressly designed for the use of females; and with pleasure, because we have found it well adapted to supply the deficiency. In the selections for a Reader designed for boys, the eloquence of the bar, the pulpit, and the forum, may be laid under heavy contribution; but such selections, we conceive, are out of place in a book designed for females. We have been pleased, therefore, to observe, that in the Young Ladies' Class Book such pieces are rare. The high-toned morality, the freedom from sectarianism, the taste, richness, and *adaptation* of the selections, added to the neatness of its external appearance, must commend it to all; while the practical teacher will not fail to observe that diversity of style, together with those peculiar *points*, the want of which, few, who have not felt, know how to supply. Respectfully yours,

ABRAHAM ANDREWS,
CHARLES FOX,
BARNUM FIELD,
R. G. PARKER.

From the Principal of the Mount Vernon School, Boston.

"I have examined with much interest the Young Ladies' Class Book, by Mr. Bailey, and have been very highly pleased with its contents. It is my intention to introduce it into my own school, as I regard it as not only remarkably well fitted to answer its particular object as a book of exercises in the art of elocution, but as calculated to have an influence upon the character and conduct, which will be in every respect favorable.

JACOB ABBOTT.

From the Principal of Franklin Seminary, NewMarket, N. H.

"I have examined with much satisfaction the Young Ladies' Class Book, by Mr. Bailey, and consider it the best work of the kind extant. Such a work has long been a desideratum, and I am happy that it is so fully met in the present work; the happy and judicious selections, indicate the chaste spirit which has so long distinguished its author, both as a teacher and a scholar. I earnestly desire that it may have a universal patronage. I have selected it for my school, in preference to all others.

Yours, with esteem, AMASA BUCK.

"The reading books prepared for academic use, are often unsuitable for females. They contain pieces too masculine, too martial, too abstract and erudite, and too little adapted to the delicacy of the female taste. We are glad, therefore, to perceive that an attempt has been made to supply the deficiency; and we believe that the task has been faithfully and success fully accomplished. The selections are judicious and chaste; and so far as they have any moral bearing, appear to be unexceptionable.—*Education Reporter.*

"We were never so struck with the importance of having reading books for female schools, adapted particularly to that express purpose, as while looking over the pages of this selection. The eminent success of the compiler in teaching this branch, to which we can personally bear testimony, is sufficient evidence of the character of the work, considered as a selection of lessons in elocution; they are, in general, admirably adapted to cultivate the amiable and gentle traits of the female character, as well as to elevate and improve the mind."—*Annals of Education.*

ROMAN ANTIQUITIES

AND

ANCIENT MYTHOLOGY.

By C. K. DILLAWAY, A. M.,

Late Principal in the Boston Public Latin School.

Illustrated by elegant Engravings.

Sixth edition, improved.

☞ This work is rapidly coming into use all over our country; it is already introduced into most of our High Schools and Academies, and many of our Colleges. A new and beautiful edition has just been published.

From the Boston Education Reporter.

"The want of a cheap volume, embracing a succinct account of ancient customs, together with a view of classical mythology, has long been felt. To the student of a language, some knowledge of the manners, habits, and religious feelings of the people whose language is studied is indispensably requisite. This knowledge is seldom to be obtained without tedious research or laborious investigation. Mr. Dillaway's book seems to have been prepared with special reference to the wants of those who are just entering upon a classical career; and we deem it but a simple act of justice, to say, that it supplies the want, which, as we have before said, has long been felt. In a small duodecimo, of about one hundred and fifty pages, he concentrates the most valuable and interesting particulars relating to Roman antiquity; together with as full an account of heathen mythology as is generally needed in our highest seminaries. A peculiar merit of this compilation, and one which will gain it admission into our highly respectable *female* seminaries, is the total absence of all allusion even the most remote, to the disgusting *obscenities* of ancient mythology; while, at the same time, nothing is omitted which a pure mind would feel interested to know. We recommend the book as a valuable addition to the treatises in our schools and academies."

From Ebenezer Bailey, Principal of the Young Ladies' High School, Boston.

"Having used *Dillaway's Roman Antiquities and Ancient Mythology* in my school for several years, I commend it to teachers with great confidence, as a valuable text-book on those interesting branches of education.

E. BAILEY.

"We well remember, in the days of our pupilage, how unpopular as a study was the volume of Roman Antiquities introduced in the academic course. It wearied on account of its prolixity, filling a thick octavo, and was the prescribed task each afternoon for a long three months. It was reserved for one of our Boston instructers to apply the condensing apparatus to this mass of crudities, and so to *modernize* the *antiquities* of the old Romans, as to make a befitting abridgment for schools of the first order. Mr. Dillaway has presented such a compilation as must be interesting to lads, and become popular as a text-book. Historical facts are stated with great simplicity and clearness; the most important points are seized upon, while trifling peculiarities are passed unnoticed."—*American Traveller.*

BLAKE'S FIRST BOOK IN ASTRONOMY.

Designed for the Use of Common Schools. By Rev. J. L. Blake, D. D.

Illustrated by Steel-Plate Engravings.

From E. Hinckley, Prof. of Mathematics in Maryland University.

"I am much indebted to you for a copy of the First Book in Astronomy. It is a work of utility and merit, far superior to any other which I have seen. The author has selected his topics with great judgment,—arranged them in admirable order,—exhibited them in a style and manner at once tasteful and philosophical. Nothing seems wanting,—nothing redundant. It is truly a very beautiful and attractive book, calculated to afford both pleasure and profit to all who may enjoy the advantage of perusing it.

E. Hinckley.

From B. Field, Principal of the Hancock School, Boston.

"I know of no other work on Astronomy, so well calculated to interest and instruct young learners in this sublime science."

From James F. Gould, A. M. Principal of the High School for Young Ladies, Baltimore, Md.

"I shall introduce your First Book in Astronomy into my Academy in September. I consider it decidedly superior to any elementary work of the kind I have ever seen. James F. Gould.

From Isaac Foster, Instructer of Youth, Portland,

"I have examined Blake's First Book in Astronomy, and am much pleased with it. A very happy selection of topics is presented in a manner which cannot fail to interest the learner, while the questions will assist him materially in fixing in the memory what ought to be retained. It leaves the most intricate parts of the subject for those who are able to master them, and brings before the young pupil only what can be made intelligible and interesting to him. Isaac Foster.

"The illustrations, both pictorial and verbal, are admirably intelligible; and the definitions are such as to be easily comprehended by juvenile scholars. The author has interwoven with his scientific instructions much interesting historical information, and contrived to dress his philosophy in a garb truly attractive."—*N. Y. Daily Evening Journal.*

"We are free to say, that it is, in our opinion, decidedly the best work we have any knowledge of, on the sublime and interesting subject of Astronomy. The engravings are executed in a superior style, and the mechanical appearance of the book is extremely prepossessing. The knowledge imparted is in language at once chaste, elegant and simple,—adapted to the comprehension of those for whom it is designed. The subject-matter is selected with great judgment, and evinces uncommon industry and research. We earnestly hope that parents and teachers will examine and judge for themselves, as we feel confident they will coincide with us in opinion. We only hope the circulation of the work will be commensurate with its merits."—*Boston Evening Gazette.*

"We do not hesitate to recommend it to the notice of the superintending committees, teachers, and pupils of our public schools."—*State Herald, Portsmouth, N H.*

"This neat and prepossessing little volume comprehends all the requisites of a good book,—such a book as may safely be put into the hands of children with advantage. The diction is chaste and pure, the subject matter selected with great judgment, and the language is peculiarly adapted to the comprehension of the young mind. The introduction of it into our schools generally, will, we believe, essentially promote the cause of education."—*Saco paper.*

BLAKE'S NATURAL PHILOSOPHY.

A NEW EDITION, ENLARGED.

Being Conversations on Philosophy, with the addition of Explanatory Notes, Questions for Examination, and a Dictionary of Philosophical Terms. With Twenty-eight steel engravings.

By the Rev. J. L. BLAKE, D. D.

☞ Perhaps no work has contributed so much as this to excite a fondness for the study of Natural Philosophy in youthful minds. The familiar comparisons with which it abounds, awaken interest, and rivet the attention of the pupil. It is introduced, with great success, into the public schools in Boston.

From Rev. J. Adams, Pres. of Charleston College, S. C.

"I have been highly gratified with the perusal of your edition of Conversations on Natural Philosophy. The Questions, Notes, and Explanations of Terms, are valuable additions to the work, and make this edition superior to any other with which I am acquainted. I shall recommend it wherever I have an opportunity."

"We avail ourselves of the opportunity furnished us by the publication of a new edition of this deservedly popular work, to recommend it, not only to those instructers who may not already have adopted it, but also generally to all readers who are desirous of obtaining information on the subjects on which it treats. By Questions arranged at the bottom of the pages, in which the collateral facts are arranged, he directs the attention of the learner to the principal topics. Mr. Blake has also added many Notes, which illustrate the passages to which they are appended, and the Dictionary of Philosophical Terms is a useful addition.—*U. S. Lit. Gaz.*

PALEY'S NATURAL THEOLOGY;

Illustrated by forty Plates, and Selections from the Notes of Dr. PAXTON.

With additional Notes, original and selected, for this edition;

With a Vocabulary of Scientific terms.

Edited by JOHN WARE, M. D.

"The work before us is one which deserves rather to be studied, than merely read. Indeed, without diligent attention and study, neither the excellences of it can be fully discovered, nor its advantages realized. It is therefore gratifying to find it introduced, as a text-book, into the colleges and literary institutions of our country. The edition before us is superior to any we have seen, and, we believe, superior to any that has yet been published."—*Spirit of the Pilgrims.*

"Perhaps no one of our author's works gives greater satisfaction to all classes of readers, the young, and the old, the ignorant, and the enlightened. Indeed, we recollect no book in which the arguments for the existence and attributes of the Supreme Being, to be drawn from his works, are exhibited in a manner more attractive and more convincing."—*Christian Examiner.*

"We hail the appearance of Paley's Theology with unfeigned pleasure. No man is an atheist after reading the work. Infidelity changes its character, and becomes downright and wilful opposition to the truth, after it has gone over the pages before us. We recommend to all young men who may see this article, to procure a copy of it forthwith; we advise parents to procure it for their sons and for their daughters."—*Trumpet.*

CLASSICAL STUDIES.

ESSAYS ON ANCIENT LITERATURE AND ART.

With the Biography and Correspondence of eminent Philologists.
By BARNAS SEARS, President Newton Theol. Institution,
B.B. EDWARDS, Prof. Andover Theol. Seminary, and
C. C. FELTON, Prof. Harvard University.

"This elegant book is worthy of a more extended notice than our limits at present will permit us to give it. Great labor and care have been bestowed upon its typographical execution, which does honor to the American press. It is one of the rare beauties of the page, that not a word is divided at the end of a line The mechanical part of the work, however, is its least praise. It is unique in its character.—standing alone among the innumerable books of this book-making age. The authors well deserve the thanks of the cultivated and disciplined portion of the community, for the service which by this publication, they have done to the cause of letters. Amid the tide of influences which are calculated to deteriorate our literature, and degrade the standard of taste and learning, we feel under great obligations to those who endeavor to restore the authority of acknowledged models. to set up barriers against the sweeping flood of worthless literature, which is spreading far and wide its evil results. and concerning which our chief consolation is, that it is likely to be as transitory as it is deleterious. The book is a plea for classical learning. While its fine introduction and some of the essays directly avow this design, the correspondence of literary men which it contains, aims indirectly at the same result. The book is of a high order, and worthy of the attentive perusal of every scholar. It is a noble monument to the taste, and judgment, and sound learning of the projectors, and will yield, we doubt not, a rich harvest of fame to themselves, and of benefit to our literature."—*Chr. Rev.*

"This volume is no common-place production. It is truly refreshing, when we are obliged from week to week to look through the mass of books which increases upon our table, many of which are extremely attenuated in thought and jejune in style, to find something which carries us back to the pure and invigorating influence of the master minds of antiquity. The gentlemen who have produced this volume deserve the cordial thanks of the literary world."—*New England Puritan.*

"This book will do good in our colleges. Every student will want a copy, and many will be stimulated by its perusal to a more vigorous and enthusiastic pursuit of that higher and more solid learning. which alone deserves to be called 'classical.' The recent tendencies have been to the neglect of this, and we rejoice in this timely effort of minds so well qualified for such a work."—*Reflector.*

"The object of the accomplished gentlemen who have engaged in its preparation has been, to foster and extend among educated men, in this country, the already growing interest in classical studies. The design is a noble and generous one, and has been executed with a taste and good sense, that do honor both to the writers and the publishers. The book is one which deserves a place in the library of every educated man. To those now engaged in classical study it cannot fail to be highly useful, while to the more advanced scholar it will open new sources of interest and delight in the unforgotten pursuits of his earlier days."—*Prov. Jour.*

"The work has been prepared by three gentlemen connected with as many different institutions, who seem to have entered upon and executed their labor *con amore* It is a beautiful example of the attractive force of elegant and useful literature, overcoming the repelling elements of what are presumed to be different creeds. And the product is worthy of the sacrifice, if there have been one. It is an elegant and valuable tribute to the value of classical learning. An introductory essay leaves a deep impression of the worth and use of classical studies."—*Portland Mirror.*

Elegant Miniature Volumes.

Gilt Edges and Beautifully Ornamented Covers.

DAILY MANNA,

FOR CHRISTIAN PILGRIMS.

By Rev. Baron Stow, Pastor of the Baldwin Place Church, Boston.

☞ This work contains a text of Scripture for each day in the year, with an analysis of its contents, and a verse of poetry.

"A perfect gem of a book, and full of gems from the mine that yields the purest and brightest that are found in the world,—every one that sees it will wish to have the volume."—*N. Y. Observer.*

"This is one of the most beautiful, and beyond all doubt one of the most valuable, of those little books, that have been issued for the purpose of suggesting themes of daily meditation to Christians. A passage is furnished for each day in the year, and an appropriate division of the passage is suggested as the foundation of thought, to which is appended an appropriate stanza."—*Baptist Record.*

"It is a charming little volume."—*Boston Recorder.*

THE YOUNG COMMUNICANT:

An Aid to the Right Understanding and Spiritual Improvement of the Lord's Supper.

"A work of this character has been much needed, especially by the young members of our churches."—*Ch. Reflector.*

"An exceedingly interesting and instructive little volume."—*Christian Watchman.*

"A timely little volume, just when we needed it. We know of no present to the young Christian more timely and valuable than this."—*Norwich Spectator.*

"A book of choice practical matter, a little gem."—*Boston Cultivator.*

THE CASKET OF FOUR JEWELS,

FOR YOUNG CHRISTIANS.

Containing, Apollos—Growth in Grace—The Golden Censer—and the Christian Citizen. By John A. James, Jonathan Edwards, and John Harris, D. D.

"These Jewels are truly 'pearls of great price,' compacted in a neat and beautiful casket. Spiritual Christians have examined these jewels separately, and expressing high admiration of their individual preciousness, have desired to possess them in a form less perishable and more worthy of their excellence."—*Salem Gazette.*

THE MARRIAGE RING;

OR, HOW TO MAKE HOME HAPPY.

From the writings of JOHN ANGELL JAMES.

"It is a precious little work, calculated alike to improve the morals and promote the happiness of the domestic hearth."—*Southern Whig.*

"A beautiful little volume, and composed of lessons of sound wisdom and useful instruction."—*Boston Recorder.*

"This is a charming little keepsake which every young married couple ought to possess. It gives a most satisfying account of the nature and duties of married life. It makes 'mutual attachment' the indispensable basis of the marriage state, raising its eloquent little voice against any attempts to unite in marriage those who are influenced only by worldly motives, selfish aims, or considerations of worldly honor. We commend this little book to all young men and women who expect ever to be blest in marriage; and we wish the ministers who take it upon them to join these young men and women, would see that the uninitiated have in their possession this safe and useful little guide."—*Norwich Spectator.*

THE BIBLE AND THE CLOSET;

Or, how we may read the Scriptures with the most spiritual profit. By THOMAS WATSON.—and Secret Prayer successfully managed, By SAMUEL LEE. Edited by Rev JOHN O. CHOULES.

"This class of publications supply the most striking deficiency in the practical religious literature of the day. Here are rich views of scriptural illustration and of religious sentiment, buried in the tomes of the sixteenth and seventeenth centuries, and it is a good service to the church of the nineteenth to re-open those mines. Our neophytes need it, and our ministerial corps may find models which can be most profitably imitated."—*Mr. Kirk's Letter.*

LYRIC GEMS.

A COLLECTION OF ORIGINAL AND SELECT SACRED POETRY.

Edited by Rev. S. F. SMITH.

"But this is an exception. We have read nearly every one, a circumstance rather extraordinary in case of a collection; but the good taste here exhibited has charmed us, and disposes us strongly to recommend the work to others."—*Baptist Advocate.*

"It is appropriately named 'Gems,'—not the least brilliant of which are the contributions of the editor himself."—*Christian Secretary.*

THE CYPRESS WREATH:

A BOOK OF CONSOLATION FOR THOSE WHO MOURN.

Edited by Rev. RUFUS W. GRISWOLD.

"This is a most beautiful and judicious selection of prose and poetry, from the most popular authors, interspersed with select passages from Scripture, designed especially for the mourner. When the hand of death has separated the bond of union existing between a parent and child, a wife and husband, or a brother and sister, the mind naturally turns away in disgust from the delusive phantoms of happiness which the world affords, and feels the need of the heavenly Comforter. It was with a view of furnishing the mind, while in a state like this, and while he was himself a mourner, that Mr. Griswold prepared the Cypress Wreath. It is not necessary to say that he has furnished a book exactly adapted to the purpose for which it is designed, for the character and talents of the author are too well known to admit of a contrary opinion."

GESENIUS' HEBREW GRAMMAR,

Translated from the Eleventh German Edition. By T. J. CONANT, Prof. of Hebrew and of Biblical Criticism and Interpretation in the Theol. Institution at Hamilton, N. Y. With a Course of Exercises in Hebrew Grammar, and a Hebrew Chrestomathy, prepared by the Translator.

Third Edition.

☞ *Special reference has been had in the arrangement, illustrations, the addition of the Course of Exercises, the Chrestomathy, &c., to adapt it to the wants of those who may wish to pursue the study of Hebrew without the aid of a teacher.*

Prof. Stuart in an article in the Biblical Repository, says:—"With such efforts,—such unremitted, unwearied, energetic efforts,—what are we to expect from such a man as Gesenius? Has he talent, judgment, tact, as a philologist? Read his work on Isaiah; compare his Hebrew Grammar with the other grammars of the Hebrew which Germany has yet produced; read and compare any twenty, or even ten articles on any of the difficult and important words in the Hebrew, with the same in Buxtorff, Cocceius, Stockius, Eichhorn's Simonis, Winer, even (Parkhurst, I cannot once name), and then say whether Gesenius, as a Hebrew philologer, has talents, tact, and judgment Nothing but rival feelings, or prejudice, or antipathy to his theological sentiments, can prevent a unity of answer."

From the Hon. Edward Everett.

GENTLEMEN,—I am greatly indebted to you for a beautiful copy of the translation of Gesenius's Hebrew Grammar, by Prof. Conant. The reputation of the original is beyond the necessity of any testimonials, and I doubt not, from the character of Prof. Conant, that the translation deserves the favorable reception which, I am happy to see, it has met with. As a specimen of typography, the work does great credit to your press.

Your obliged friend and servant, EDWARD EVERETT.

"The work of Gesenius requires no eulogy from us: nor is this the place to enter into a detailed examination of his theoretical views or practical exposition of the structure of the language; but we concur with the translator in considering that, as a philosophical arrangement and explanation of its grammatical phenomena, it has no equal; and that it is particularly distinguished by a chaste simplicity, and attractive clearness of method.—qualities which not only imply a correct taste and logical understanding, but evince, also, a thorough mastery of the subject. Professor Conant has rendered a substantial service to the cause of biblical learning, and done honor to the important denomination of which he is a member. Besides executing with excellent fidelity and good judgment his translation of the Grammar of the great Hebraist of the age, he has some useful additions of his own, and has, in numerous instances, corrected mistakes of a too common class, which, if they give little trouble to some readers, are the worst annoyance to others,—that of errors in reference. He has also made additions of a very judicious as well as moral character, in a series of grammatical Exercises. The typographical execution is in the best style of the Cambridge university printers. The letter-press is beautiful, and all but immaculate."—*N. A. Review.*

"Professor Conant has executed his task with great ability. He does not appear merely in the character of a translator: the Chrestomathy and Exercises prepared by him form a very valuable addition to the work. The latter, especially, are prepared with great skill and ability, in such a way as to lead the student forward, step by step, making him thoroughly familiar with each point as he advances. One other point of extreme importance in such a work, we must not fail to notice,—the correctness of the printing. And when we add that the typography,—at least the English part of it,—is as beautiful as it is correct, we have said as much as is necessary to recommend the book to all students of Hebrew."—*Recorder.*

WHAT is baptism?

741
H175ez
W555is
1844